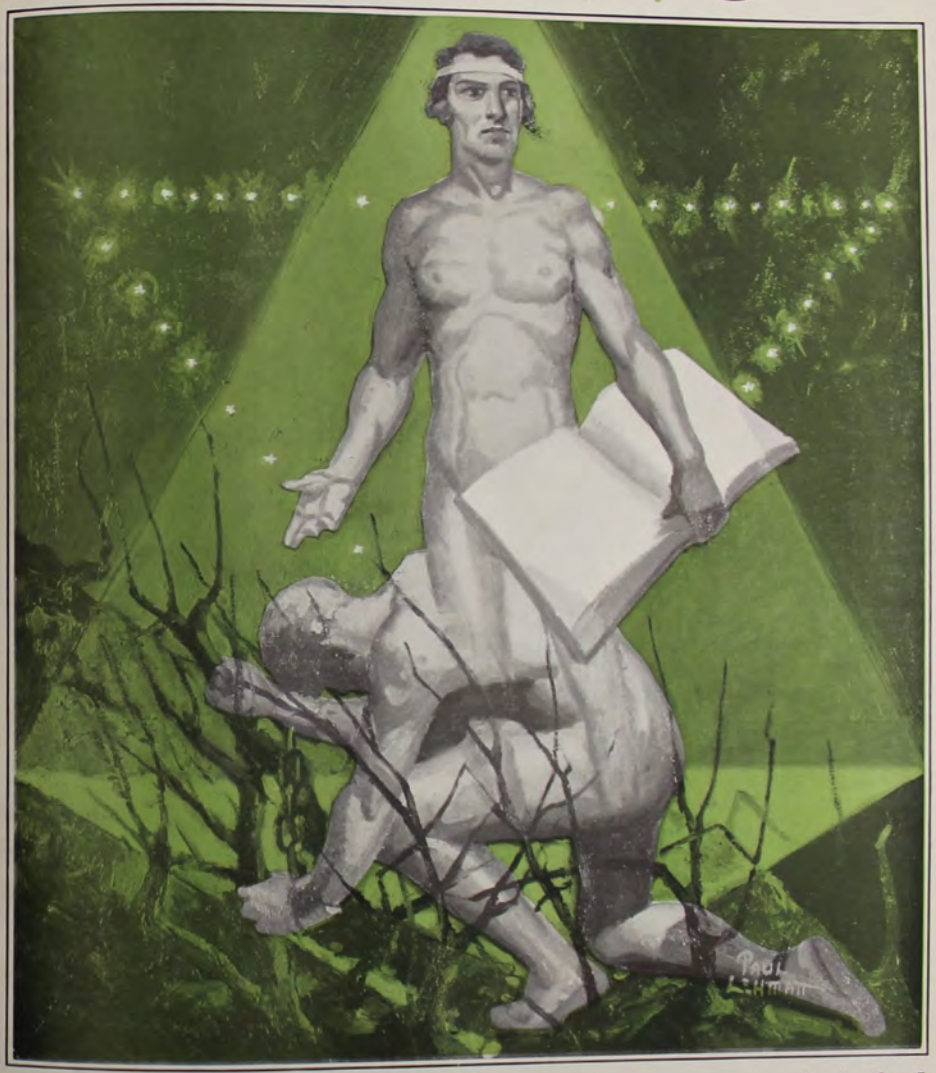
NOTHING IN THE WORLD *Like It!*

The Occult Digest

A Magazine for Everybody



NOVEMBER Price 25 Cents 1925

¶HOW TO KNOW *The Criminal* TYPE

¶THE PSYCHOLOGY *of Love*

¶*Your Life* AFTER DEATH

FORTHCOMING FEATURES YOU WILL WANT TO READ

THE GREAT SIN

By Thaddeus Miles

What is this Great Sin from which no man "can be absolved"—that has been kept a mystery from time immemorial—on which theologians disagree—philosophers wrangle—and scientists are baffled—all to no avail? Centuries buried in the past—since these words of the Gospel were spoken by Christ: "Whosoever speaketh against the Holy Ghost . . it shall not be forgiven him . . neither in this world or the world to come . ." The sinner would like to know what this great sin is . . what it is against . . that he is in such grave danger of committing.

THE SODIUM

One of 19 Chemical Types of People and Their Diet

By Emily H. Rocine

The psychism of Billy Sunday—the unconventionality of Marshall Foch—the intense seriousness of Marconi—the independence of Irene Castle—natural born pessimistic go-getters, who love to be left alone—are a few characteristics of the Sodium Type.

THE SECRETS OF HIGH PRESSURE SALESMANSHIP

By Dr. C. Wm. Chamberlain

How the Applied Psychology of the Practical Nordic Type denotes their executive ability.

THE SAMARITAN

By James Beacham Starr

A Christmas Story of the Great City—and the Christian Spirit of a heathen Chinese.

A Twentieth Century Answer to the Three Wise Men.

YOU WILL LIKE THE DECEMBER ISSUE

The Proof Will Be in the Reading

The Occult Digest Will Give Another

$100.00 CASH PRIZE THIS MONTH

See Page 36

ADDITIONAL *Splendid Cash* PRIZES

THIS CONTEST OPEN TO EVERYBODY---EVERYWHERE

Here Are the Rules—

(1) Contestants may enter one or all contests. (2) Each entry should be sent by first-class mail, postage prepaid, accompanied by the coupon or a similar form. (3) All entries for this month's contests must be in this office by midnight of November 21st. No entries will be returned. The winners will be announced as soon thereafter as possible. (4) The Judges will be a committee appointed by the Publishers and their decision will be final. (5) All tying contestants shall receive the full amount of the prize.

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of THE OCCULT

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Vol. 1 — No. 9

ROSS K. NEW
Managing Editor

The Occult Digest
Magazine

JACOB BONGGREN,
Contributing Editor

EFFA E. DANELSON, Editor

The Occult Digest Stands for "ONE LAW—ONE LIFE—ONE TRUTH—Eternal Progress Through Successive Embodiments"

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The Avalanche

Of hundreds of replies being received to The Occult Digest's $100.00 Astrological Question Contest and its Prize Letter Contests announced in the October issue are indeed gratifying.

They prove that our readers read every page, that they are in earnest, and receive the help this magazine was founded to give and for which it was designed—the creation of an avenue of authoritive information on occult subjects.

The Editorial Staff is at work on the mass of replies to the Prize Letters "Why The Occult Digest is Liked" —The Expose of Occult Fakes—the Occult Experiences. Hundreds of replies to all others—but only two photographs.

The Occult Digest is repeating the entire series of offers for this month—applying only to contestants' letters received after October 21 and up to midnight of November 21st. If you haven't sent your question, answer or photograph, DO IT NOW!

From Boston to Los Angeles—from Portland to San Diego—replies pour in. Let's see how many states and cities can be represented in the October-November contests, the answers to which will appear in the greater OCCULT DIGEST OF 1926—in the January Number!

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RENEW PROMPTLY—The demand for THE OCCULT DIGEST keeps on growing and growing. We have use for every copy we print these days. Therefore please send us your renewal promptly and give your old address as well as the new one when writing us of a change.

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What Your Editor Sees For You

THOSE who are born on November 1 are strong, haughty and purse-proud.

THOSE who are born on November 2 are yielding when right is the paramount issue. They are never willing to give up without a fight, but when an advantage in right is to be gained, pride is set aside.

IF YOU are born on the 3rd day, you are of good cheer and general rejoicing, a joy to your parents and your friends all through life.

THOSE who are lucky enough to be born on the 4th day are successful in finance. "Born to the trade" is the epithet given the child born early on this day. If born later in the day, it will be said of you that "blessings fall from your hands."

THE fifth day of November scatters fleeting clouds upon her child, whose destiny is to serve, while to those born on the 6th day is given the gift of life, full measure and an unceasing mastery.

ON THE 7th day, the child whose life began early in the morning, finds a rosy path; while the one who is born in the evening encounters many thorns.

IF YOU are born between the 8th and the 15th inclusive, you are harvesters. Decisions are final with people who are born during this period, symbolizing the end of the harvest time, the sealing of the year book, so to speak. If you were born between these days, you have come to earth full fledged. You are the strong men and women of the year. Upon your shoulders are great responsibilities. Do not shirk even the slightest. Have patience with all with whom you come in contact, for they have sown the seed from which your harvest is reaped.

FROM the 16th to the 21st inclusive, those who opened their eyes on these days, in their new world, are apprehensive, filled with consternation and wonderment. You should study into the deeper things in life. You are the gleaners. Your duties are varied, but your gleanings are the seeds of promise. Keep your own counsel and in all things be patient.

THOSE born from the 22nd to the 28th inclusive find much to be thankful for. You are naturally religious and trustful. You are filled with understanding, which gives you great strength in your hour of need. You are never in want for you have vast storehouses of wealth wrought by your own hands through being possessed with what you term divine guidance.

IF YOU were born on either the 29th or the 30th, you are decisive, quick, perceiving ahead—almost prophetic. You are a builder and a teacher, trustful and trustworthy, slow to anger, slow to change your mind, but, like the proverbial snail, while others are resting you are working, and you reach the goal. You are vested with the power of knowing when and how to do the right thing at the right time. Thus you are able to provide for the future years.

IN SPITE of November's sleets and storms, those who are born within this month are the world's leaders and builders, holding the scales of justice within their hands. The month of November seals the past and holds the key to the future.



ETERNITY

An Editorial

By EFFA E. DANELSON

Illustrated by Mahrea Cramer

FROM WHENCE cometh Eternity, and whither doth it journey?

The wind whispers, "I carry it not." The zephyr sayeth, "It abideth not with me." The moon and the stars, differing in their glory, reveal not its hiding place. The sun, whose light penetrates all darkness, sheddeth no light upon its whereabouts.

The rivers have not found it in their wanderings. The ocean sayeth, "Though many souls lie on my bed, Eternity is not among them."

The brook murmurs and sighs, "I know not. In glen and dale, in vain I sought. The mountain pass revealed no sign of her who holds all men spellbound because of her very secretiveness."

The stone, in mute despair said to me, "I heard the sands of the seashore were swept by her fury. I do not know."

The flowers, dancing in the moonlight, asked of their shadows, "Do you know how long we shall be casting you?" The shadows answered in an awed voice, "The moon holds our life. We know not Eternity."

The birds caroled their lay and in their song was joy. "We live," they answered us, "*today*, and are glad. We passed through Eternity in our flight here."

Man has unceasingly sought to know the vastness of Eternity's resources or the depths of its yawning abyss. Before the stars, it was. It is the Past, the Future and the Now. Out of it all, Life came. Into it, all Life will be going. Yesterday carried it into the silence; tomorrow reveals its treasure; today is its royal diadem. The morning and the evening are its stars, rising and setting in their glory.

What has Eternity brought us? It has brought us magnitude of thought. In the far distance we gaze, and ponder on the wondrous theme of yesterdays. We try to think of that first great dawn. From whence did it come? Did it approach us stealthily like the lynx, creeping upon its prey? Did it herald its coming with trumpet blast? Did it come with flaming torch in the night, or did it come with the faint dawn of day, sowing the seed of promise in the morning of Life, reaping the harvest in the evening of its day of birth?

Can it be said of Eternity that it lies in wait for its prey? Does it hold the scales of justice for all? In our hour of birth it held and caressed us. Is it less mindful of its possessions when the hand of death rocks the cradle?

In that eternal yesterday, many seeds of promise were sown. Time holds them for the great awakening in that eternal present of fulfillment. The harvest comes, revealing the eternal hope for future achievements.

Thus in its round of giving, preserving and taking, Eternity waits. Its great gulf of mystery, opening and closing its yawning jaws day after day, gives to the world a piece of humanity or takes one into its strong fortress.

Eternity! Holder of the Scales of Justice! Do you reward us for our labors, chastise us for our weaknesses? Are you a place through which souls pass, and do you give to some eternal Life within your pearly gates, while others you cast out? And where, O Eternity, *is* the place held sacred by the just and held in fear by those whose life attractions lead them from the straight and narrow way prescribed by your wardens, the men of God?

Living EDITORIALS OF TODAY

¶ *The Transmigration of Life*

MUCH has been said about the life force in man, as though it were something man possessed within himself, as he possesses his heart or lungs, or an element reproducing itself for the especial use of man, a source that finds its fountain head in some lofty place, guarded even from the sight of man.

Man's conception of this life force has been greatly influenced by his religious training and to conceive of this force as being migratory has not entered into the plot of life. The conclusion that life is a force rather than *forces* has limited the scope of the vision of the layman.

The *life forces are legion* and their transmigration is *continuous*. They are composed of minute cells, oblong in shape, pointed at one end, and are constantly boring their way toward the ocean of intelligent expression. They are called by some teachers, *emanations*. These life forces are constantly emanating from everything that puts forth growth. Man is so prone to take all intelligent activities to himself that he becomes content with his own power of volition, studying other forms of life mainly to benefit himself. Being so intent in his selfish motive, he has never perceived the governing law of the continuance of life to the extent of discovering his own relation to other forms of life. He has devastated all forms of life for the study of man, not realizing that *the same law governing man, governs all life.*

He should learn the language of the flowers and the blade of grass, the song of the birds and the call of the mother of all living things for its kind, that he might converse with them, thereby learning that *Nature supplies the life forces bountifully to all her products.*

Man has assumed his position as caretaker and has usurped the right of all other forms of life to live, and now he boldly decrees *who* of his own kind shall live.

The physical body of man is a great separator of the wheat from the chaff. As long as it is supplied with raw material it continues the process of living. In other words, as long as the body responds to the life forces in the raw material, it moves and has its being. When something interferes or the raw material is no longer supplied, it droops and dies, and all that can be seen with the physical eye is disposed of by those who are left to mourn. Man says for his consolation in his grief, "God's will be done," and continues to stumble along in his indulgence of his self-satisfied disposition of the question of life.

Where those life forces, congregated in intelligent offices, live and continue their expression of individuality, the layman does not concern himself to inquire.

Three classes of mind exist today, the *mind dominated by faith, the investigating mind* and *the mind dominated by conclusions* drawn from experiences. The minds dominated by *faith* are the sluggish waters of the lowlands; the *investigating* mind is the river of life, ever flowing; while the minds *dominated by conclusions* drawn from experiences are the storm centers from which there are projected great glaciers on which shipwrecked mariners build compasses to direct the investigator and comfort the faithful ones in times of peril and deep sorrow in the journey of life in its transmigration from dimension to dimension through *successive embodiments.*

It has been said, "The study of mankind is man." Today we say, *"The duty of man is to study the law governing every form of life that we may govern our streams of energy, directing our lives into paths of greater expression, thereby coming into broader fields of activity through the power vested in us from the beginning."*

¶ *Shall Man Perish From the Earth?*

MUST we prevent the birth of a child because of poverty?

To refuse to bring children into the world to become slaves or soldiers is a mother's right. For mothers to have to refuse to bring children into the world because of poverty is a blot on the nation and civilization, for Nature has provided bountifully for all her children.

It would be far better for the human race if the governments would interest themselves in caring for and providing for their people, making it possible for women to bear and raise their children, than to destroy the fruit of the womb. Change the living conditions, and there need not be thirty million starving children. Prevent the money and land hogs in every country from making it impossible for mothers to raise healthy children.

Birth control, even if it should reduce the population to a half dozen people, would not change the situation as it exists today. Advocating birth control is just another expression of selfishness. Clean up the slums by making it financially possible for men to take care of their wives and children. Then would we have an ideal democracy.

This is an enlightened age. Better men and women never lived in any age. Ignorance and slums are not the result of large families. Selfishness on the part of those who scheme and plot for greater possessions is the cause of ignorance and the slums. High taxes, unreasonable interest, treachery and robberies by those high in office who deceive the workers, contribute to poverty and create slums.

The false interpretation of life and lack of proper training of the youth bring sorrow to the world. Degrading motherhood does not teach the boy his duty when he becomes a man. The false teaching of boys concerning their duties as men ruin women and homes. *Remove the slave idea from the human mind.* These false ideas make men profligates and women prostitutes.

Encourage child-bearing by making it possible for the mother of the race to give birth to her child under proper conditions. Protect wives from the abuse of husbands during pregnancy and prevent feeble-minded children.

There is room enough for all if the government would become interested in the welfare of the nation's men and women *before they are born.*

When the government wanted men, did it want feeble-minded ones? Should it then not look after its child-bearing men and women at least as closely as the domestic animals are looked after? Let the government open its eyes to the *great loss of human life* and do something worth the doing for *the new race* by caring for the mother, protecting her from the male, providing her with proper environment, food, clothing, and care. Then indeed it can be said of us that we have found a way to increase our number of healthy children. *Then* we may herald our "civilization."

Small families breed selfishness. Let the government *wake up* to its duty to the mothers, if it would avoid a disaster to the nation.

SIGN POSTS on *Life's Broadway*

¶ *Will Radio Banish War?*

WITH the development of the psychic powers in all mankind, can governments govern by war methods?

When science turns its intelligence rays to the development of its thought waves, establishing beyond a doubt that the physical body is just a broadcasting station, we shall gain the ascendancy over the fogs and storms which are so disastrous to our aircraft through the power of sight to see beyond all limitations and all obstructions.

The religious world is crumbling because of men's greater understanding of the laws of gravitation, vibration and colors. So governments, governed by war gods will not be able to withstand the impact of a nation which is governed by vision, when that vision reveals the secrets of the highest authorities and uncovers their best laid plans.

When science turns its intelligence rays to the discovery of the psychic nerve and develops its hidden powers, science will indeed have become the world's savior, for then man will be the possessor of a radio set within himself that will banish war. Man will, at last, know himself; therefore he will know every other man to the end that every child will be given a chance to become a worthy denizen of the world and have an equal share in the kingdom of Life.

¶ *Can You Borrow and Not Pay Back?*

DO YOU OWE A DEBT *of honor you have forgotten to pay?* Did *someone sacrifice* that *you* might fit yourself for the place of trust that *they* might have held? Did you forget that *you* borrowed *their* time, strength and love?

That was a long time ago, do you say? So it was, and *now you are reaping* the golden grain. *You remember* the sad eyes, the tears, when *you* renewed your pledge, but you did not fulfill it.

There comes a time when, with all your painstaking, *you can not hide the truth.* You may have forgotten the facts, but there is something that will not let you rest. You borrowed, but you did not pay back. You intended to, but somehow you didn't.

You prospered and forgot the tenderness of those who loved you and gave *their all* that *you* might fulfill *your ambition.*

Can you go on forgetting? Can you go on borrowing and not pay back?

Looking back over the road of your yesterdays, there is one day among the early days when it looked as if you could go no further—but a hand lifted the load and you journeyed on and found greater opportunities! They brought encouragement of fulfilling your promise to your benefactor—ah, you remember now! You borrowed, but you did not pay back. You gained position and wealth in your new-found friends, but you forgot to pay your debt of honor to *the old friend who stood by you* in your plight.

Today you stand on the bank of the swiftly flowing river of life, deep in thought. Your brow is furrowed, your hair is silvering. Your shoulders are drooping, your step is slowing, and your long-forgotten, unpaid debt burns into your very soul. It was not the money nor the influence—that was a part of the loan—but that you had forgotten it and the one who lost his opportunity that you might have yours, who gave up honors that you might be honored, that is the cause of the gathering cloud. That loan you did not pay *must be paid now* with its accrued interest. With your dimming sight you can see how you dishonored your friend when you did not keep your pledge to pay back that which you borrowed.

Ah, friend! You cannot borrow and not pay back. You may escape the law of the land, but the accusing finger of time points to your debt and, in tones you cannot forget, says, *"Pay it back, pay it back now with accrued interest for all the neglected years."*

"Pay the loan, pay for the sorrow you have caused, pay for the blight upon your name before you enter here," is written in flaming letters for no eyes but yours to read, at the entrance of your new birth, and you *will* pay, because *you cannot forget the debt you owe.*

¶ *Are You Sure?*

ARE you sure you are not the cause of nine-tenths of the trouble you have in your association with other people?

Are you sure you have learned the art of making yourself agreeable to others whose association you desire to keep?

Are you sure you emit from your Life Center that effulgent ray of mutual service?

Are you sure you have all the attributes that you, yourself are looking for in your friends?

Are you sure your brain reflectors are not deceiving you when you are passing judgment?

Are you sure you should not have blamed yourself rather than the one you did in your snap judgment?

Is the world turned wrong side out for you? Are you sure, after all, at the end of the day that you can say with truthfulness that you were not to blame for every discomfort you might have had?

You can only be right when your brain mirrors reflect a perfect image of yourself.

Take it for what it is worth to you—nine-tenths of the trouble we have with our neighbors is caused by defective brain mirrors.

Can A Man *Sell* His SOUL?

By Thaddeus Miles

HAS MAN a soul to sell? What part of man is that which he calls his soul?

The soul of man goeth from him. What goes from him, the breath of Life, individuality? The heart, the lungs—are these organs Life? Is Life the combined action of these organs? Is Life the power that caused these organs to vibrate in unity of purpose? Is Life that purpose?

What goeth from man when his soul leaves him? Is it love or hate that makes the man? Is it the power within man to create, that causes him to live, move and have his being?

What is the soul of man? That spark that kindles fires of hate or builds the shrine of love, that thing that men value so much, yet of which they are so unmindful? Is the soul of man that eternal thing that draws men to deeds of valor, only to drag them down to depths of disgrace? What is that soul that the poets have immortalized, that science has long sought without reward, yet from within and without, man's being pulsates to its rhythm?

How wonderful are Nature's adornments of her creatures! The blades of grass, dancing in the morning sun, bedecked with jewels bright, vie with each other. The flowers nod in friendliness to all lowly creatures. The worm seeks food and shelter, the birds of the air frolic in natural thankfulness, pouring out their songs. From mountain, plain and valley we hear the Call of Life. Can we say these messengers of Life have not souls even as man?

What is this soul of man that it should desire to possess the Universe and rule all living things? Can we say of man—he of the dust, "Thou art mightier than these, thy fellow creatures?" Is not the soul of man that all-surviving element that binds together the will of man, shaping and clothing itself anew at each succeeding birth?

If a man could sell his soul, with what exchange could it be bought? How could the transfer to ownership be made? What disposition would the dealer in souls make of the soul he bought?

What is the soul of man that it can be bartered and sold? Who sets the price on this most precious possession of man? Can a price be paid for a thing that cannot be defined, measured or weighed, cannot be confined nor set adrift, cannot be seen, heard or felt? Who can sell a possession that cannot be possessed?

If a man kills his brother, can it be said he has sold him his soul? Has he not struck himself a blow with a weapon that will in its reaction burden him with the soul of his brother? Can he pay the debt with his soul?

If a man betrays a sister, can it be said that he has bartered his soul? Has he not added one more burden for his soul to carry?

If a man steals another's birthright that he may gain great possessions or power, can it be said he has exchanged his soul for this coveted possession? Has he rather not placed himself under bondage that in time will cut deep into his flesh from the struggle of his soul to be freed?

If a man honoreth not his Father and Mother, shall it be said that he no longer possesses his soul? Has he not only involved his soul in "outer darkness" and added to that darkness the sorrow of Father and Mother?

Can a man sell his soul to be saved? Can he repair the broken friendships, renew the lost faith, give back the life he took, restore the chastity of woman, give back the birthright to his brother and obliterate the dishonor of Father and Mother by giving in exchange a possession he does not possess?

From whence came man? And whither is he going, that he can stop on his journeying and barter and sell his soul, that part of him that goeth from him without his bidding, his knowledge or consent?

That part of man hidden where no man knows its secret chambers, yet revealed in the heart of man, manifests in love through which it builds structures which had their inception before the world of man came into form. It manifests with the venom of hate whose fires destroy the structure love had builded. Yet can it be said that man has paid the toll with his soul?

The heart may wither, the body may be cast off, but the soul of man remains untouched, unrevealed by man. Times and half times are recorded, the debtor passes on with his debt unpaid, his brother's blood cries to him from the grave, his sister's face of woe cannot be erased from his memory, his stolen possessions are shackles to his feet. The tears of Father and Mother are like the tide of the sea, washing the shipwreck at his feet again and again.

O man! Do not seek the false bubble of barter and exchange for your soul! It cannot be bought. There is no price that you can pay to set aside the penalty for your hushed crime. Memory may be stilled for a time, but the soul of you *possesses you*, you do not possess it. It will not let you pay in gold for indulgences. It will not let you do penance for special privileges. It exacts to the last farthing. It takes drop for drop of blood you shed, mantle for mantle you destroy, possession for possession you sold, tear for tear you caused to flow.

Know, O man, that you cannot sell your soul. Your soul bought you for the price you pay, for every trinket that became your possession through the cunning divining of your brain, and you will pay for the wreckage day after day. There is always a gap left unguarded, and in a way and at a time when you least expect it, your soul will expiate your crime and rise supreme. Fetters will break, and in the last analysis you and your soul are bound together. Through the law of finality you will be free from the bondage of the false conceptions of Life.

Can it not be said of all creations that the fruit is in the seed? It may bring forth a blade of grass, a bird, a reptile, a beast, or a man. How then can man say, "I, and I alone survive physical death; I and I

[*Continued on page* 35]

How to Know The Criminal Type

¶ *The Bertillon System and the Suggestible Somnambule*

By Dr. Claude Wm. Chamberlain

RECENTLY, Rush D. Simmons, chief postoffice inspector, at Washington, flooded the country with circulars, offering $1,500.00 reward for the arrest of one, George (Dutch) Anderson, confederate of Gerald Chapman, the latter now awaiting death for murder.

In New York City and in Washington, a system of identification is used which, when applied to these notorious criminals, brings out certain definite characteristics, which both men have in common. The system is called *Portrait Parle,* (talking pictures), and the similarity in these men has to do with the extreme convexity of their profiles, the general shape of their skulls, and other factors.

Both of these criminals have most of the earmarks of the *Suggestible Somnambule,* a type of person discussed in a previous issue of this magazine. Newspaper men and detectives labeled these murderers "Master Criminals" and have referred to them as "the brains" of the three million dollar mail-robbery gang. But empirical science takes issue on the use of the word "brains."

The evidence all points to inherent weaknesses in their physiological make-up, certain racial deficiencies, so marked that they would indicate that they represent a distinct classification of unfortunate individuals, who, while not insane, are largely the sports of destiny. In fact, the botanist might speak of them as "sports" or anatomical freaks.



¶ *Gerald Chapman and "Dutch" Anderson, the $3,000,000 mail robbers. The former is awaiting the electric chair and the latter is still at large. The Federal government offers $1500 reward for his arrest.*

IN the early days, a criminal was supposed to have a beetle-browed, bulldog-jawed visage. This represented the "criminal type" until Lombroso described certain asymmetrical "stigmata" as being typical of these individuals. This was a beautiful theory until it was proven that all people have features which are asymmetrical. More recent investigations show that "beetle-browed" and "bulldog-jawed" individuals make up a very small percentage of the criminal class. In fact, the man who possesses *both* the protruding brow and the out-thrust chin, appears approximately but once to every nineteen *receding or combination* profiles in the Bertillon records.

Most of the popular beliefs regarding the physiognomy of the criminal type are quite as ridiculous, when the light of scientific research is thrown upon the subject.

It is true that there is a *prison* type, an individual who carries with him the imprint of the prison environment, just as a minister, doctor or brick-mason is stamped with the influence of trade or profession.

Sir William Lane, the distinguished surgeon, has shown how such characteristics are evolved, in his work *The Influence Which Our Surroundings Exert On Us.* But we are not so much concerned, in this article, with environmental influences. I propose to point out the head and facial characteristics which tend to produce criminals of the Chapman-Anderson type, so that the potential criminal may be recognized by his physical make-up.

We are not interested in the *moron,* or psychologically deficient individual, either, as he is a problem in himself, and must be dealt with accordingly. The somnambule is not a pathological type, as a rule, and frequently is very high in general intelligence.

In going through thousands of Bertillon records in various cities of the country, I have pointed out to identification experts the importance of recognizing the somnambule type. It took me about ten years to reach the point where I could isolate him so that he could be characterized for easy identification. Today, any analytical student may readily recognize the type in photos or person. However, it frequently may be necessary to make the identification from a side or profile view.



Russell Scott, convicted of murder, and declared insane has most of the extreme Nordic characteristics which made him highly suggestible. Note the protruding blue eyes, the extreme convex profile, and the slightly tilted nose.

In the language of *Portrait Parle,* the abnormally suggestible individual has a "convex upper" and a "convex lower," which means that he has a receding forehead, from the nose up, and a receding chin from the nose down. Andy Gump, the cartoon character, is a good example of the extreme receding chin while his friend, the widow Zander, is a good illustration of both. A moderately receding profile does not prove any definite weakness, unless it is modified by other characteristics.

Not long ago, Gerald Chapman's photograph was handed to me by an identification expert, with the statement that Chapman was the brains of the gang. I answered by pointing to the extreme slant of the forehead and marked off a profile (straight) which showed the absence of skull in the frontal region.

"That absence of brain," I told him, "indicates a tremendous lack of the capacity for forethought and caution. Because he functions so differently from other men, he was able to pull off so spectacular a mail-robbery, but this same faulty process means that he will soon overstep himself and will find himself in the hands of the authorities."

Needless to say, my prediction proved true. It is always safe to prognosticate that the suggestible somnambule eventually will hoist himself with his own petard. His mind functions speedily and superficially and he is able to achieve most spectacular activities over a short period. He hasn't time to do much analyzing, so, frequently, he does some sensational thing so rapidly that the average mind can hardly conceive of so extreme an action. Chapman's big mail-robbery was just such a crime.

His confederate, operating with single minded daring, is wanted in connection with the slaying of a farmer and his wife, on the road near Muncie, Indiana. The crime is just such a one as an extreme somnambule would commit, and Anderson has the regulation convex profile, though not quite so extreme as Chapman's.

Now, the extreme convex profile, alone, does not typify the somnambule. For, if the hair is black, the eyes brown, the skin dark, with the eyes deep set, much of the suggestibility is neutralized by these negative factors. But, on the other hand, if the eyes are light blue and tend to protrude from the sockets, with light hair and light skin, the suggestibility is accentuated. Such physiological factors increase the erethism.

And when you get this extreme type, look out for him—or her! They are the most daring, due to a lack of forethought; they are the most spectacular, and they operate with almost lightning speed. Given a vivid imagination, a broad education, without restraint or discipline, they set world records in crime, or in anything which can be accomplished *speedily.* They give the impression that they are wonderful promoters and that they are going to set the world afire—until some analytical mind investigates, and then their plans fail with a crash.

The promotion scheme of Russell Scott, recently

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The Psychology of LOVE in Number Symbolism

By Clifford W. Cheasley



THERE is a very interesting phase of number symbolism which has not been fully developed. This phase is known to students as "Word Analysis" and is very enlightening when it is desired to determine the underlying principles of certain accepted words in any language and their proper bearing on the mental and emotional psychology of the race.

The average man and woman draw upon their own temperament, experience, environment and social education to explain to themselves what the principle embodied in a word really means, but above and beyond the limits of the individual opinion which is solely the result of personal evolution, is the ideal subconsciously accepted by the race mind when the word became a part of the current language.

This ideal is well defined by the Pythagorean numeric scale of 1 to 9 well known to most students of Numerology and as the basis of the definition the following table is cast:

$6 + 5 = 11$ (2) IDEALITY

L O V E

$3 + 4 = 7$ IMPRESSION

$3 + 6 + 4 + 5 = 9$ EXPRESSION

In the symbolism of these numbers is revealed the true character of the word; in its potential power or ideal deduced from the vowels, in its appearance from its consonants and in its manifested expression from both the vowels and consonants.

The ideality of love is 11 which reduced to its position in the law of cycles is 2. The basis or ideal of love is first revelation, next association, the fusion of two opposite points of energy upon the psychical plane = 11, the association of the positive and negative poles of life or energy in the psychical nature of man of which his mind and body are simply the grosser counterparts.

Upon the mental plane this association is recognized as sensation while in the physical plane it is called chemicalization.

These mental and physical conceptions are therefore not "evil" nor apart from the great divine reality of love, but only less than the highest and must precede the transmutation which occurs through education and evolution and therefore should not be condemned and repressed, but perfectly balanced.

Next in our analysis comes the "impression" number of 7 in the word love. This number is the symbol of mystery, of subjective development and inhibition.

Herein lies the reason why the average person sees surrounding the thought and subject of love, a mystery, something that baffles all reason and confuses all attempts at explanation. Even those in the position of the world's educators have had a great deal to say about the mysterious, unknown, unknowable, subjectively potent power of love, and many are still saying it. Some have caught and promoted the sabbatical atmosphere of the number 7 and have ascribed a special divine origin to love, holding it a sacred fire and condemning all who would make it a human expression. In Greek mythology, love assumed the personality of a deity and since then many inspirational writers, novelists, poets and philosophers have woven this religious mysterious element into their art.

Because love considered from this angle has only interpreted an impression or illusion rather than a reality,

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By Effa E. Danelson

SUCCESSIVE EMBODIMENT

forward—not backward, the *Law* of *Progress*

¶ The origin of man . . . mystery of the earthborn . . . the deathbirth . . . is reincarnation an obsession . . . the mystery of child prodigies revealed . . . Your physical, spirit, soul bodies not a myth . . . but tangible bodies . . . you can use . . . before death . . . giving you dominion over time and space . . . revealing secrets of the past, present and future . . . by mastery of natural laws that govern life-forces.

SUCCESSIVE embodiment is continued progression of the present life without break or intermission, with powers through which full memory can be established concerning the past, present and future developments.

In a consideration of the subject of successive embodiments, the student is very prone to accept the theory as that of reincarnation. In relation to the basic principles of Life, the terms "successive embodiments" and "reincarnation" are as separated as the antipodes, the former meaning a continuous journey of life, the latter conveying the idea of returning to the beginning, traveling the journey over again.

We are not discussing the question of reincarnation or seeking a controversy with any who may differ with us in our findings concerning this much mooted question of Life's progression.

Because of the *forced* theory of the creation, man finds himself unable to make comparison which would help him to disentangle the matted theory of the advent of man into physical activities. Because man rules man and other animals, he is continuously looking for conquest and naturally thinks there must be one stronger than himself to have dominion over him. For this reason man sees in himself the possibility of perfection whereby he can come into a relationship of submission to a power greater than himself. The idea of doing over and over again until this perfection is accomplished is the natural conclusion reached by many brilliant thinkers in their endeavor to settle in their own minds the truth about Life.

The theory of successive embodiments has not been calculated although the fact of its dominion is established by the demonstration of the successful advent of many of the creatures on earth who gained their present form of expression through the egg embodiment.

Science, with her many inventions, is discovering in many forms of life this first Great Cause, and will in time discover the beginning of man. This will be accomplished by the *reverting memory of man*, for as all of the animal expressed in the form reposed in the egg, so all of the previous embodiments reposed in the Point of Light before its great venture as an independent unit into the world of space.

The mortal mind today can only calculate as far back as the seed of the male, perpetuating itself through the egg furnished by the female. This fact should serve as sufficient proof of the origin of man and his unbroken continuity through successive embodiments, and render the theory of a plan of salvation useless.

Absolute sight will enable us to check up on the past and portray the future.

The earth, or physical, expression is the first voluntary embodiment, carrying with it independent and progressive action, endowed with the power of undisputed right of volition through a process of constructive thinking.

If man were to be born again upon the earth as a little child, or if he had been a leaf, worm, fish, fowl or beast, every part of every one of these reincarnations would, according to the law of gravitation, return to its former relation and position in the great cosmic whole, be transformed and transported to its former base in the cosmic before it could start out on its next journey through time to its place of reincarnation into physical form again.

In the theory of successive embodiments the activity of the Point of Light is a continuous, forward movement, carrying Life through each succeeding embodiment to its defined and destined goal through the process of throwing off one shell or body after another until there has been developed a vibratory response or urge to a conscious continuity of independent action, salvaging, so to speak, at each new birth, the old material no longer of service to Life.

At the birth of the physical body, we burst the bond of combined seed and egg. The seed has absorbed the egg in the development of the human body by the same process of growth that we find in the egg of the bird or the crocodile. The same process of change takes place in the plant life, converting the sap into fruit through many processes of change or embodiments.

Remember that the process of law that formed the flower, formed the human body as well. The acorn possesses the root, sap, fiber, bark, twig, branch and leaves. The fruit of the tree passes through all these embodiments to gain its conscious and its complete powers for the transmission of Life. The same law abides in the fruit as abides in the child. The fruit is the child of the womb of the tree which was the seed. In the human formation, the child is the fruit of the womb of the unit which was the Spark of Light, radiating in the cosmic ether before it found its soil from which it sprang into pulsating forms, expressing individuality and conscious mind activity, consciously directed to a given destination by the power of absolute Life dominion.

Continuing its travel through time in given space, it necessarily combats all forces that may impede its progress. Gaining the conscious, physical form, man becomes aware of this activity in the physical expression. Without having come into full consciousness of his past, he stands in awe of the process of death, not

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¶ Character Analysis

¶Are You a *Phosphorus* Type?



JAMES ALLEN
Author of "As a Man Thinketh"

One of 19 Different Chemical Types of People and their Diet

By
EMILY H. ROCINE



MARY BAKER EDDY
Author of "Science and Health"

The Undersized or Small Type.

Phosphorus is the chemical element that being in the lead in the human constitution, produces the smallest type of people. Also it is the element of intelligence, giving man consciousness, for without phosphorus, man would sink into the unconsciousness of the animal.

The Phosphorus man is very highly conscious, so much so that he is constantly noticing things around him until his brain is in a sort of a whirl. His attention is caught by everything he sees and by everything he hears. He wears himself out completely each day and must have sufficient rest and sleep in order to get his supply of nerve energy for the next day. He has no bank account of nerve force, but lives up each day's supply, unprepared for any emergency caused by shock, sickness or extra work. Will four hours of sleep be sufficient for him? No. He needs much sleep because his nerves are so active when he is awake, on account of phosphorus acting on them.

The body size of man depends upon his temperament and constitution; that is, as to whether bones, muscles, the vital system or the nervous system is in the lead in activity and growth. When the life force lives and is active more particularly in the nervous system, the man or woman does not grow large but remains short in stature and small in build, because the nervous system is the smallest part of the human constitution. This is why some people are naturally small, slender and petite; they belong to the mental or nervous types of people.

Phosphorus works in the brain and nerves. Phosphorus, sulphur and neurol (nerve oil) in food form; and in combination at each meal, vitalize the brain and nerves. Phosphorus is found in rocks mainly, from which, through decay, it passes into the soil, then into plants and grains, then into animals, fish and birds, and lastly into the human brain, where it becomes the soul's medium of expression. It is through the element phosphorus that we are able to think. Without this important element the brain decays and intelligence fades.

The Light of the Soul.

The word phosphorus is a Greek word meaning Light-bearer.

Phosphorus is luminous. Psychics tell us that there is a light burning within the body and radiating from the head and body as a glowing aura. Is this not this phosphorus element, finely organized by the human brain and nervous system? This luminosity of phosphorus has its effect upon the vital functions. In plants this phosphorescence favors solar transmission and plant growth. In fish it produces greater electrical generation. In animals it increases the generation of animal heat and muscular electricity. In man this luminosity favors the same functions and also the higher cerebral functions. When it acts mainly in the muscles, man becomes more electrical. In some types of people this phosphorescent quality acts principally in the brain and nerves and less in tissues, and they become more magnetic. This gives them greater power to heal patients of certain psychical disorders or habits.

That medium is greatest who is able to utilize most phosphorus in the body, for it is through this element that she is sensitive and impressionable. Phosphorus has much to do with wireless air messages, telepathy, dreams, mental suggestions, mediumship, psychical sense, perception, psychometry, the ability to receive and transmit inventive ideas.

An excess of phosphorus in the body, however, has an unfavorable effect upon mind, feelings and disposition. The man in whom phosphorus consumption is excessive we call the Neurogenic Type (neuro—nerve; genic—produce; or producing too much activity in brain and nerves). This man is

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YOUR LIFE

The *Old* Religion

THE old religion has made no provision for the people of today. Their theory is that Adam and Eve instituted the human race by giving birth to two sons. When they were grown and presented their offering to the Lord God, he refused the offering of Cain and through the jealousy caused by the rejection of his offering, Cain killed his brother Abel. For this act he was driven from the face of the earth. (Genesis 4:14.) Thus Adam and Eve were left alone until they were one hundred thirty years old, when another child was born to them whom they called Seth.

In the fifth chapter of Genesis, we find the interesting history of Adam, but nothing is said about Eve, or their two sons, Cain and Abel. Eve is last mentioned when Seth was born.

Adam lived after Seth was born and begat sons and daughters. How long Eve lived or whether she was the mother of these sons and daughters, is not recorded; neither is there anything recorded concerning the sons and daughters. At the death of Adam, Seth became the head of the family tree, being one hundred five years old when his first son, whom he named Enos, was born. It was the descendants of Seth who so displeased the Lord that he destroyed the earth and all living flesh upon it except Noah, his wife, their three sons and their wives, who took with them a pair of every kind of animal into the ark. Noah was the tenth generation from Adam.

The old religion holds this record, which is the third creation of the earth and its population, to be true, maintains that all human life on the earth today came into its existence through Noah and those he took into the ark with him and that all animal life came from the animals he brought out of the ark.

The old religious doctrine affirms that the traditions of the Bible are literally true, such as the confusion of tongues by the Lord, on the tower the people were building to reach heaven (Genesis 11:4-9), the destruction of the cities of Sodom and Gomorrah, and Lot's wife becoming a pillar of salt because she looked back upon them (Genesis 19:23-26), the provision of a ram for sacrifice, when Abraham was about to offer his son Isaac as sacrifice to God as he had commanded him to do (Genesis 23:12, 13), and teaches that Noah's descendants, Lot and Abram (later re-named Abraham by the Lord) were God's chosen people. To this day the God of Abraham, Isaac and Jacob (whose name was later changed to Israel) is the God of Gods, the King of Hosts, a being who assumes personal supervision of each one who believes and confesses that Jesus is their Savior. They hold to the old record of Moses' deliverance of the Children of Israel from Pharaoh, believing that the ten commandments were given direct to Moses, from God, and are persuaded that only those who accept these doctrines and traditions are saved after death.

The old religion has made practically no changes in its teachings; the children are given the same lessons today that were given in the Sunday Schools fifty or more years ago.

They teach that the stories of the Old Testament are literally true, the whale swallowing Jonah, Joshua commanding the sun to stand still, the Red Sea parting for Moses to lead the children of Israel across on dry land. (Exodus 14:21, 22.) They believe that Enoch, who walked with God, was taken by God (Gen. 5:24); that Elijah was taken bodily to heaven by a whirlwind (II Kings 2:11); that Job was actually afflicted by God in order to make him an example of patience to teach the people to endure hardships, sanctifying the spirit and preparing the soul to meet its God.

While they have advanced beyond the barbarous idea of human sacrifice and no longer, in a civilized country, sacrifice animals to appease the wrath of God, they still believe that a Judgment Day, which will bring all people before the judgment bar, will come, that all the dead will rise and all the living will pass through death on that notable day of the Lord, and that only those who call on the name of the Lord shall be saved. (Acts 2:20,21.)

The *New*

THE new religion modifies the story of Adam and Eve, interpreting this allegory as a portrayal of principle, Adam representing all men, and Eve, all women. The adherents of the new religion do not believe in a personal God who rains down fire and brimstone from heaven. They do not insist upon a literal Garden of Eden, but believe that Eden, like heaven, is a state of mind.

They accept the Bible in part, as it suits them to make application to their needs. Some look upon it as a record, others consider it a mystical story, misinterpreted. Still others claim it has no foundation whatever. They all agree that it has many discrepancies, and that nowhere can be found a complete history of any one character or set of events. Because of these facts, and the unnecessary repetitions in the record, many in the religious thought are revising the Bible, using such parts as may be of service to the needs of the present-day races, making of it a textbook of helpful ideals.

The idea of heaven and hell as localities is discarded. God is not a personality full of revenge and hate. He is a Spirit, indwelling in every human being, merciful and full of love. Jesus is a Master Mind who lived upon the earth, going about doing good, very much misunderstood because of his radical teachings against what he believed to be, in his day, the prescribed method of salvation.

The command "Thou shalt not" is dying out. The new religionists take from the Bible such commandments as appeal to them, reserving for themselves the privileges which they feel they must have to enable them to progress. Very few of the cults discard the idea of salvation, but leave it to the individual to choose his own method whereby he shall be saved, many being sufficiently liberal to give others the privilege of saving themselves through the unfoldment of the "Christ Consciousness" within them.

Each age of thinkers has modified religious ideas until today, religion has become a matter of

AFTER DEATH

Religion

individual opinion, each extracting some phrase from the Bible that appeals to him, gathering a handful of people of like opinion together, incorporating the idea and calling it a religion.

The new religion is one adapted to the present needs of the people, just enough of the old religious principles being embodied in it to make the timid disciple feel safe, in case he should, after all, be following in the wrong footsteps. It takes into consideration that there is some process of life going on after death, that we live in a fleeting fancy until we can reincarnate, or we are just floating around independently, blissfully happy because all tears are wiped from our eyes and we have laid down the burden which accompanied our sojourn in the physical body. There is no definition of a natural life after death, or consideration of a natural relationship between the two states of existence.

The new religion is a pontoon bridge, making it possible for the thinker to pass into the realm of positive fact.

It does not look upon Biblical stories as histories of people of flesh and blood, but recognizes that there is a great principle working outward to the emancipation of the human race. The great armies are not armies of men, but forces of good and evil arrayed before each other in battle. The tempter is vice and error, active among men to lead them away from the real issues in life.

The new religion portrays a God whose love permeates the very atmosphere about us, promoting the idea that there is within each living being, a wellspring of Life pouring forth its mighty powers. The many teachers founding these new cults are in themselves "Masters," carrying into the wilderness the blessed word of healing truth. Even as Enoch walked with his God, so do they commune with their God. As Elijah was caught up, so are they. As Moses parted the Red Sea, so do these leaders walk through the seas of distress, triumphant in that day when they are bathed in the effulgent light that leads them.

The *Natural* Law

AS the student of natural law progresses, he realizes that the old religion was derived from many histories and records; that the Bible was compiled by very visionary minds whose power to correlate facts was somewhat defective, whose faculty of introspection was greater than the gift of retrospection, whose excessive imagination carried them beyond their ability to reason. Cunning rulers saw in this mystical story of the creation an opportunity to enslave the people by combining it with just enough historic fact to make it acceptable to the generation of their day.

Each successive ruler, through the powers of the court, forced the people to accept his version of it *verbatim*, one century after another, until America was discovered and the United States declared its right to worship according to the dictates of its own conscience. Thus, gradually, thinking minds have developed; discoveries have been made which throw the story of creation into the discard; the Bible story of the flood is no longer accepted by the thinker. Those whose sight and hearing has become intensified understand the law of transfiguration and etherealization, knowing the difference between true manifestations and hallucination.

The natural law student delves into Nature's book of Life. Perusing its pages, he finds it impossible for things to take place as they are recorded in the Bible, and the impracticibility of their interpretation by the new religionists. He knows that the strong wind that prevailed all night was not blowing that the Children of Israel might cross over the Red Sea on dry land. He knows that it was the tide of the Red Sea going out, and that Moses had studied this body of water, like the great generals of the World War, who knew the strategic points, using Nature's forces to help them win their victories. Lacking this calculation of time, Pharaoh's host was caught by the incoming tide.

The student analyzes these stories and sees in them their true occult meaning. The sacrifice Nature demands through the manifestation of Life establishes the salvation not only of man, but of all of Nature's products.

The thinking man can explain the process of the law used by Jesus to heal and cure obsession. The process used by Moses to produce independent slate writing is duplicated by many in our own age. The scientific mind knows that every manifestation recorded in the Bible, looked upon by the religionist as phenomenal, is governed by a natural law operating under harmonious vibration. A circuit is closed or a unit is made. Physical phenomena, listed under the name of spiritualism or psychism, are the result of harmonious contact between the life force manifesting in spirit and in flesh, and are similar to the manifestations recorded in the Bible. The governing law can be illustrated by the process of moisture being turned into different forms, such as rain, dew, snow, ice and steam, the thought of the operator controlling the form, as the receptacle gives form to the water poured into it.

The student of natural law will drive into oblivion all religious ideas of life after death. He will vitalize their ideas, bringing the world out of its apathy to the realization that nowhere in the great universe can proof be found that man was formed or created by any speaking person in form or term as depicted in the book of religious law.

Neither time nor space exists to the student of natural law. Man sets time and measures space. The law governing the solar system causes day and night, the seasons, heat and cold. The planets obey their law. The curtains are being drawn aside, revealing to the seeker after knowledge the law through which each individual becomes master of his universe, one with Nature, knowing no time nor place, realizing that all manifestations are the expression or fruition of the law of unity, teaching the world that all things exist and are made manifest to us only as we comprehend them.

THINGS KEPT SECRET —*from the World*

An Editorial

PART II.

ALL things are the result of formation through the process of involution and evolution.

Nature brings forth constantly, in spite of those whose doctrines teach otherwise, a prolific creation. Changes are constantly taking place under our very eyes, but with lack of knowledge, lack of understanding, lack of wisdom to portray and interpret, they pass by unnoticed and the riddle of Life is still unsolved.

There is more of this earth buried today than there is that is visible. The real, true history of the world and the civilizations are buried in the earth. The great upheavals of the earth will reveal to the remnants of the race many things. Many will perish that the truth may be made known. Certain portions of this beautiful country of ours shall once more rise to the surface and among the ruins there will be found many proofs of a greater civilization than the world can boast of today.

We know something about our solar system, but we know nothing about the revolution of the universe and the universal suns that hold these various systems of which our group is known as the solar system. Our earth is a sphere, and we call it a world. It is, so to speak, a cupful of soil. What gave it birth? What gave it position? What holds it in position?

Turmoil has always abounded. There never was a time when the earth was still, and there never will be a time when the earth will be still. It is the vibration of the earth which gives life to its products and makes it possible for men and women to live. The messages coming from those whom the world calls dead open the eyes of the blind and unstop the ears of the deaf. And from that great silence, though men continue to deny the truth, there shall come revelations of the creation of the world as it is known today.

It is for man to explore the hidden things. Man must open the doors in these blank walls and search among the dead things of the past with that finer sense, that inner sense from which nothing can hide itself.

All things are registered in the mind chambers of every living thing. It rests with you to discover the spring that opens this mind chamber. It rests with you to develop the powers called hidden, the powers called gifts, that no thing may be hidden, that no past can be too remote, and no future so far ahead in anticipation that it cannot be mirrored in the present day.

In reality, there is nothing hidden. All life is an open book. All pages are written full. Every day and every moment in every day of your life is recorded. There has been nothing that was not recorded. There will be nothing that will not be recorded. It is just a question of time, when every person will vibrate to the great natural law governing life, and will become endowed with powers of extended sight and intensified hearing.

All things are revealed to him who seeks the light. You can determine within yourself that you are not going to take things for granted. You can measure everything by your own capacity for reasoning, and take every man's word for what it is worth and make comparison with your own, by the power of *understanding* that is vested in you. Your mind may lie dormant for half a century and never serve you, and then you may awaken even when you have passed the half-century line. In a breath, in the twinkling of an eye, you can comprehend the universe, because you awaken that sleeping master within you, who floods the brain cells that have lain dormant through all the years that have gone by.

No man need be ignorant of the law of Life, of where he came from or where he is going. You have a brain center within your very being, which, if you would arouse it, would give you the all-seeing eye. You could have revealed to you the bottom of the ocean, you could ride the stars, visit the sun, and nothing in all the space of time could be hidden, if you would develop that fluid in your body and send it coursing through your veins. Refuse to rob yourself, and demand that the robbers leave you alone. Open up the safes that are locked within you by that key fear, the fear that seals the brain cells of the little child at the mother's breast.

If you want to be happy, learn something about Life. If you want to be healthy, learn something about Life. If you want to be free, learn something about Life. If you want to know how it will fare with you when the change called death takes place, realize how it has fared with you since the day of your birth. They are alike as two peas in a pod. You can't tell one from the other.

All nature is the same. Man sets himself up as a ruler and king, but Nature lays him low and makes no difference between man and any other creature. If man obeys the law of Nature, his life is sweet. If he disobeys, his life is bitter, and so it is with the birds of the air, the beasts of the jungle, or the worm of the dust.

The things that have been kept secret from you are the things that would allow you to make comparison between yourselves and all other productions of Nature, things that have hindered and prevented you from properly adjusting yourself to the great company of the universe. If you want to *know* these things, enter into the consciousness of your own being and turn on the searchlight of your own reasoning powers, unafraid to find the truth, unafraid to declare to yourself that you have found a light undreamed of by you, and a depth unheard of. Don't be afraid to realize that this earth is not the footstool of any Creator, and don't be afraid to realize that no man's power can change the law of Nature in any degree.

Come into the realization that those who are "dead" are the only ones who are in a position to tell the world whether there is a real, tangible life after death or not. They are the witnesses, coming from that great silence, who carry the message to those who mourn. No one can with assurance set himself up as master or teacher until he has crossed the great divide, and has lived in the country of the dead. Death in the physical body, remember, is not necessary for this. You can be very much alive in your physical body, and yet you can travel in the country of the "dead." There is within this physical body the Life that *lives*, and *knows* and

[*Continued on page 32*]

Psychoanalysis *and* *Child* TRAINING

By Daniel H. Bonus, D. P.

LESSON II ---- IMPATIENCE

A Course *of* Study *for* PARENTS

DISCUSSION
Psychology of the Child

PROBLEM
An actual situation from Child Life

SOLUTION
Ways and means of correcting the difficulty

QUESTIONS
suggested by the Problem



HOW often do we see the child who flies into a tantrum at the least little thing, throwing himself about, kicking and screaming.

The slightest opposition to the will of such a child brings about a terrific reaction. We call the child contrary. "I can't do a thing with him," says the mother despondently, and looks about helplessly for some outward help in her problem.

In the first place that child was not born with a contrary streak in his blood. His impatience is not inherited. It was learned in the natural course of events from the day that his mother took charge of him.

Taking it for granted that a mother does the best she can for her child it is indeed hard to face the fact that the mother unwittingly taught the child to be impatient in two ways.

First, the child was spoiled and pampered by being handled too much, played with too much and fondled too much. Secondly, the mother herself displayed impatience and lost her temper, fondly believing that the child was too young to notice it.

An infant possesses a brain that receives the imprint of everything about him. Imitation is extremely active and desire for sensation is very great. In the ordinary performance of her duties the mother loses her patience, perhaps handles the child roughly at such a time in contrast to her usual petting, and the child resents it.

Rest assured that a child gives forth through imitation only what it has observed in others. Friends, relatives and others aid in the process of spoiling the child, arousing desires that cannot be satisfied at all times.

Perhaps the child wishes to play when the mother feeds him or changes his clothes. Not realizing the effect on the child the mother pulls him over suddenly and makes him cry. There ensues at once a miniature battle between mother and child, each trying to impress his will on the other. If you will watch such a scene carefully you will discover the startling fact that the mother acts just as childish as the infant. There is the rub! They learn from each other. It is an endless chain, increasing in strength as time goes on.

What to do about the problem? Well, one thing is sure. The mother needs training as well as the child. And when these matters are clearly understood, the child will no longer be a problem because mothers will no longer present to their children such faults to imitate.

Problem.

A baby frightens his mother by fits of temper so severe that he turns red in the face and finally begins to turn blue, holding his breath and displaying all the symptoms of unrestrained rage.

Solution.

The solution to this problem depends upon the willingness of the mother to set aside her fear and to proceed along rational lines.

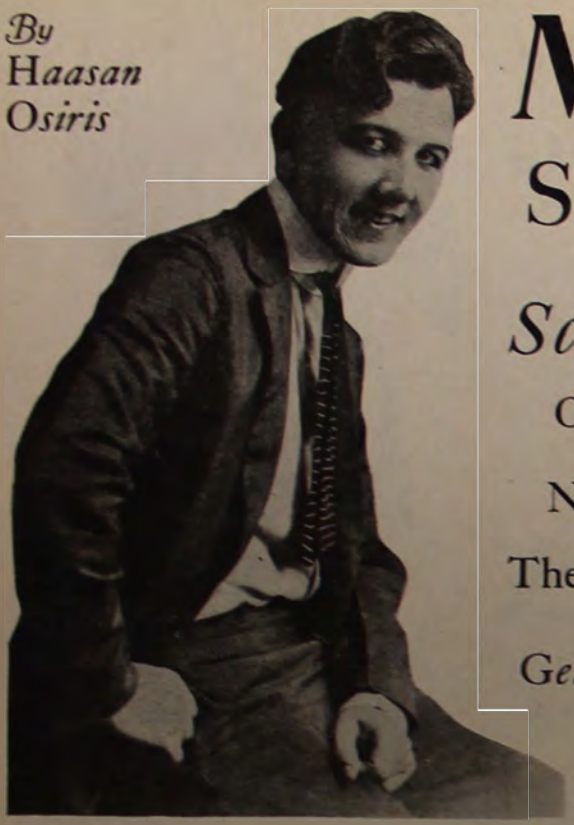
Realizing that the baby learned this trick through outward influence and not inner perverseness, the first thing to do is to set the child an example of calm control. Never let the child see anyone angry.

Have the mother stand before the child during the outburst and calmly survey him as if nothing is wrong. She should look at him with an appraising glance and keep still.

Above all she should make no effort to persuade the child to stop the tantrum. This only convinces the child of his power over the mother and intensifies the whole proceeding.

[*Continued on page* 26]

By
Haasan
Osiris



My Stars

Sign of Scorpio

★

Oct. 24
to
Nov. 22

★

The Symbol *of* *Generation*

★

and

What They Tell Me

¶ Were YOU Born Under the Same Sign as

James Garfield
George Eliot
Bastien LePage
Paderewski
Turgenief

SCORPIO is a fixed, fruitful, reproductive, feminine, watery sign. It rules the generative organs and bladder; also rules marriage.

The greatest fault of these people is combativeness. They seem to find flaws in everything that others do, are inclined to be ever skeptical of outside appearances, and of a nervous disposition.

Those born in this sign will meet many misfortunes through life, and will usually have a hard time accumulating money, yet will receive large amounts of money in late life and will die much wealthier than they expected to. They are destined to a long life if ordinary laws of hygiene are observed.

These people are very jealous in their nature, which causes them much unhappiness, and they will do well to overcome this parasite. They are due many disappointments, worry and anxiety through life, but with keen judgment and courage will ride along over the troubles of life successfully, in the end.

They will sometimes become prematurely gray-haired through their constant worry and seeming trouble. They brood over trivial matters entirely too much, and should learn not to build bridges before they come to them. (Let the steel contractors do that.)

Scorpio people should always be careful of drowning or poisoning. The planets of their lives will often be in position to encourage this, and more than ordinary precaution should be taken at all times in this respect.

These persons are very kind-hearted in their way, but seldom talk much and thereby cause their friends to think they are proud, too independent, and will therefore be often misunderstood. But they should not grieve over this, because opportunities will come to them constantly to express their real feelings and right the wrong impressions others might have of them.

They are always well respected, and fond of the luxuries of life, and will use any means to accomplish their ends. They love to catch someone in a falsehood, and appear clever in their abilities of detection.

Their friends through life will often deceive them, which causes them often to lose faith in all of humanity, but they must overcome this depression lest it lead them into suicide or other crimes. The hardest fight of Scorpio people will be their constant struggle within themselves to live down the despondency into which they usually fall.

Natives of this zodiacal sign being naturally silent, persistent, determined, and dignified are well adapted to secret governmental employ, detective or finger-print expert work.

Scorpio people are their own worst enemy, and once they conquer the fears, the worries, and annoyances common to themselves, will be highly successful through life. They must above all things learn not to be *too* tender-hearted, and not accept rebuff with so much self-pity.

For best results they should always form important associations with persons born in one of the following signs: Taurus, Virgo or Capricorn.

Neptune is the ruling planet. The opal is the favorite gem, while the astral colors are black, golden brown, and scarlet.

★ ★ ★

A Few Facts About Neptune, the Ruling Planet

Neptune has a diameter of approximately 35,500 miles, and is some 2,790,000,000 miles from the sun. Neptune revolves upon its axis in a little over three hours, making the days and nights very short.

The influence of Neptune upon human life is mild, and because so the other planets have full sway over the person, hence the many changes and unsettled conditions of a Scorpio person's life. Where the ruling planet is strong it sometimes counteracts the influences of the other planets in the different positions, but Neptune's influence being so very mild, can not ward off the stronger influences of the other powerful planets.

NEXT MONTH SAGITTARIUS
NOV. 23 TO DEC. 21

Origins *of* Astrology

¶ *A Historical Sketch of the Romance of the Stars*

PART II

By Dr. C. W. Roback

THE prediction which announced to *Mohammed III.* his approaching death, is not the least among the seemingly marvelous foreshadowings of those ages.

The *Sultan*, on one occasion, entering his *seraglio*, was accosted by an astrologer, who warned him to prepare for death.

The monarch in the midst of health, surrounded by the voluptuous pleasures of an eastern court, confounded at the death-like intelligence, inquired what time would elapse before the prediction was fulfilled.

"Fifty-six days," replied the astrologer, and departed.

The agitated *Sultan* retired to his chamber, sickened, and on the fifty-sixth day—died.

In the year 1640, Mourad IV., sat upon the throne of the *Caliphs*. Some months prior to his death, his fears were excited by an eclipse of the *sun*.

In a moment of excitement, he commanded that a mysterious book transported to his capital by *Selim*, the conqueror of *Egypt*, from that kingdom, should be placed before him.

Tradition says this mysterious volume was written in characters of magic, and contained the names and fortunes of every sultan to whom *Egypt* had been or would be subject, to the end of time.

The agitated *Mourad*, in the attempt to decipher the mystic writing, discovered or imagined he discovered, his own name, and a speedy dissolution.

The volume was scarcely closed, and the *Sultan* enjoying repose from his excited condition, when a messenger announced to him that a *Scheykh*, or priest, from Mecca, declared that in the month in which *Mourad* was born, of that year, (1640), some evil threatened the empire, which should, by almsgiving and other devotional acts, be averted.

Mourad immediately commanded these precautionary measures adopted. Public prisons were thrown open and all but assassins liberated. But the astrological prediction could not be averted. *Mourad* fell sick and died on the 16th of the month, as foretold by the priest of *Mecca*.

Among the Magi of Persia, the science of astrology appears to have been cultivated to a great degree of perfection.

In the reign of *Darius Hystaspes*, a celebrated astrologer named *Alhakim*, or *The Wise*, chief minister to the king, predicted the birth of Jesus, the birth and career of *Mohammed*, and the final extinction of the *Magian* religion.

That the first dawnings of astrology originated in the oriental nations to which allusion has been made, history will not permit us to doubt—but the celestial science was destined to extend far beyond the limited jurisdiction of the priests of *Egypt*, or the *Magi* of *Persia*. Indeed the Greek writer, *Philostratus*, informs us that astrology was known and practised in Greece in 1184 B. C., while *Diodorus Siculas*, the historian of Greece, affirms that the science was introduced into his country by *Hercules*.

Plutarch asserts that *Hesiod*, the Greek poet, nine centuries before the Christian era, was an expert astrologer.

Thales, the first Greek astronomer, five centuries preceding the birth of Jesus, and *Democritus*, the Greek philosopher, who existed in a subsequent century, acquired considerable celebrity in the science of astrology; the one by the appearance of the heavenly orbs having predicted a scarcity of olives; the other foretelling by similar means, a plentiful supply.

Hippocrates, the great physician of Greece, who liberated the science of medicine from the shackles in which it was invested among the priests of *AEsculapius*—placed it on a solid foundation, and taught its precepts in his works, foretold from planetary aspects a plague, and transported his pupils abroad that they might escape the ravages of the pestilence and the consummation of his astrological prediction. For this prescience Greece declared him to be a god, and decreed the sacrifices of *Hercules* to his name.

A host of oriental records might be adduced in addition to those we have brought forward in support of the truths of astrology. But we turn from the dim lights which glimmer on the horizon of Time, to the more certain and brilliant meteors which enlighten the nearer approach to our day and generation.

Nostradamus, the *Gallic* astrologer, predicted that the Christian religion would be abolished by a decree of the French revolutionists, and members of the Roman Catholic priesthood sacrificed to the goddess of Liberty. This prediction or prophecy appeared in the public prints in France two hundred and forty-two years in advance of its consummation.

The dire plague, and scarcely less devastating fire, which depopulated the capital of Great Britain during the reign of the *Stuarts* and levelled her proud mansions with the dust, were foretold and published in hieroglyphics by *William Lilly*, a celebrated English astrologer.

The first published glyph represented a church-yard, with sextons in death-like employment, cart-loads of dead being dumped by them into the rude and open graves.

The second contained a view of London bridge, on either side of the river *Thames*, and the capital in flames.

As if the astrologer had determined that no doubt should rest on his labors, he entitled them, "The Fate of the English Nation."

Some years after the conflagration, the astrologer was summoned by Parliament and commanded, since he had fifteen years before predicted the event of the destructive fire, to declare now who were its authors. To this command *Lilly* replied that having predicted by the aid of science, the catastrophe, he had used every exertion to discover its authors, but unavailingly, from whence he inferred that it proceeded direct from the volition and the finger of God.

It is not our province to contend for the truth of the astrologer's belief or otherwise, but time has failed to reveal the authors of the calamitous visitation. Centuries have passed, yet no suggestion has been offered by which the incendiary or incendiaries (if any) might be traced —their names are lost.

By a note appended to the copy of *Lilly's "Astrology"* sold with the Duke of Marlborough's library, it appears that the unfortunate *Charles I.* of England presented the astrologer with one thousand pounds to cast his horoscope.

"I advised him," says Lilly, "to proceed eastward; he went west, and all the world knows the result."

If we turn from the historical records of by-gone ages and the evidences which they furnish, corroborative of the truths of astrology, to those of much later centuries and our times, we shall find an equal, if not greater, amount of testimony in favor of astrological science. Nor is the evidence we shall produce the offspring of art, chicanery, or hypocrisy—of ignorance, infidelity, or cunning. The modern belief in the celestial science will be found to proceed from the wisest and the best of men, whose words are as the oracles of truth, and whose opinions nothing could purchase.

In the year 1828 a stranger of noble mien, and advanced in life, arrived at the abode of a celebrated astrologer in London.

Having informed the astrologer that he was born in London, the stranger added that he was ignorant of the hour or minute of his birth, and that he could not establish data for his nativity, but that he desired his fate and fortune should be ascertained by horary astrology.

The astrologer complied with the request of the mysterious visitor, drew forth his tables, consulted his ephemeries, and set up a celestial map for the hour and moment of the inquiry, according to the established rules of his art.

The elements of his calculation were adverse, and a feeling of gloom cast a shade of serious thought, if not dejection, over his countenance.

[*Continued on page 29*]

The Alchemy *of* COLOUR

Occult Chromotherapy

By JACOB BONGGREN, D. L.

VI.

Mind Plane Healing

ON THE Mind plane, the Thinker, the Ego, builds a bridge over which the Eternal approaches the temporal, the Changeless reaches out towards the changeable and points the way upward, inward, towards the Formless world, to the Life side of existence, from the lower and outer world of forms.

The Thinker is on the formless plane of Higher Mind, on the Buddhi-Manasic plane, the representative of his real Self, of that Divine Being, the Monad, on the highest level of existence. The most important function of the Thinker is to be the gate-keeper of heaven, to keep the path open for the passage of darkness-dispelling rays of Intuition downward into the cloudy realm of Intellect, and to create thought forms, by which the aspirations towards the Eternal can take flight upwards. The Thinker is active in blowing the ephemeral soap-bubbles of thought form which fill the space and constitute the bridge between the Formless world and the world of forms.

Mind is healthy when the Thinker is aware of his identity with the Monad; mind is diseased when he is not aware of this. There is disease of the mind when the Thinker, looking down into the dismal realms of matter, forgets his true Self and his celestial origin, when he doubts his ability to create, to preserve and to rebuild after dissolution of form, when he identifies himself with his ever-changing vehicles, when he looks upon himself and everything else as limited, getting a gloomy view of existence through the Great Heresy of Separateness. Concentration, Meditation, and Contemplation of the Eternal in all its manifestations will change that view and eliminate that wrong and disastrous reasoning. Concentration on the Eternal, Meditation on the Eternal, Contemplation of the Eternal—this will make the Thinker look upward to his true Self, look away from the countless illusive selves, and he will become the Knower, not merely the Thinker.

THOUGHTS

By Vivienne de Montmollin

JET embedded in thorns of gold,
Coral, and jade, and grey—
Thoughts whose fabric shadows fold
At the dawn of day.

THOUGHTS whose emerald bodies gleam
Sapphire against blue,
Like silver rocks washed by a stream,
Or violets splashed with dew.

THOUGHTS that are vile, thoughts that are vain
These are a snakelike green;
Beautiful thoughts alone remain,
Brilliant, sparkling, clean.

SOME THOUGHTS are ships that sail the waves,
Some are hands that hold a knife;
But thoughts are the things each mortal craves,
Thoughts of love—or strife.

Only in this way is curing on the mental plane of mental ills possible.

The Occultist teaches by symbols, by correspondence, by analogy. A symbol is a fact, stated in the phraseology of the physical plane, as if it were a fact there, and there alone, when really occurring on other planes. The Law of Symbolism is founded on the facts of Correspondence, and its key is Analogy. Belonging to the Eternal Realm of Being and active on the separative plane of Mind, the Thinker by conforming to the Law of Symbolism, observing the facts of Correspondence and using the key of Analogy, becomes the Knower.

The double mental plane, the plane of the higher and lower mind, is the parting of the ways, the divisional, the point of separation for the Individual who inhabits the vehicles and acts through them on the different planes of existence. The Thinker, as the gate-keeper of heaven, is the Cherub with the flaming sword, shutting off the passage towards Paradise and the Tree of Life for those who have tasted the forbidden fruit from the Tree of Good and Evil and pass downward, desiring the experience of both, to become entangled in the snares of duality and unlimited separateness; but he is also the guide to those prodigal sons who, coming back to the Father's house "from a far country," where they have "wasted their substance in riotous living," are longing for the reunion, for the Unity. He opens the gate for those who knock, those ready to return from their long journey, those who are tired of the contradictions of mind, the sufferings on the plane of desire, the pitfalls on the physical plane. The Thinker acts in a directional capacity for those on the Path of Return as well as for those on the Path of Forthgoing.

The advice which the Master of Wisdom gives to his pupil concerning his activity on the Mental plane is formulated as a caution. It is: "Having become indifferent to objects of perception, the pupil must seek out the *rajah* (ruler) of the senses, the Thought Producer, he who awakes illusion. The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." (H. P. Blavatsky, The Voice of the Silence.)

The Master's warning is not against the Ego, not against the Thinker himself, but against his activity as the ruler of the senses, as the Thought-Producer, who awakes illusion by pointing downward to the far countries, where the prodigal son "wastes his substance in riotous living," seeking the gratification of the senses and the ambitions among the *fata morgana* of the lower mind. It is the Thought-Producer of illusions that the Disciple must slay, because that illusionist is the Slayer of *the Real*, which the Disciple is seeking, so as to know it and to become one with it. That slaying is the eradication of the fatal disease of the illusion of separateness.

Killing out the sense of separateness and having faith in the unseparated Real, that is the preparation needed for the healing of the mind. Wrong thinking is the mental disease; it is corrected and healed by right thinking. The most erroneous of all wrong thinking is

[*Continued on page 33*]



THE VEIL OF MYSTERY

Scientific research into Nature's laws have exploded the age-old superstition accrediting extraordinary powers of spiritual discernment to only "the chosen few" who are "born with a veil."

Nature provides, for every creature properly born, a protective covering of the eyes, ears, mouth and nose. Study of life's laws will lift all veils from our eyes in the light of true understanding.

ROSICRUCIANISM AND PSYCHISM

How far can Houdini's conclusions in regard to the phenomena of spiritualism be substantiated? Is mediumship pure trickery as he states, or is there foundation of fact beneath it?

Joseph Wildar gives us his interpretation of the Rosicrucian view in his article *Mediumship and Modern Magic.*

At the present time there are in the world thousands of spiritualistic churches and probably hundreds of thousands of members. Either they are doing good or they are doing harm. From the standpoint of Rosicrucianism, *mediumship,* in numberless instances, is *a reality.* In many other instances, it is a fraud.

A medium is "one whose finer vehicles are loosely connected with the physical body," and that mediumship consists in hypnotism of this personality by a disembodied spirit. For this reason one who develops the power of communication is open to the greatest danger in existence today. The average medium's development is of a negative sort. The danger lies in the fact that the medium frequently comes under the domination of the control, and through loss of the "desire body," may be doomed to a state of inertia over a long period.

Negative development is therefore discouraged, and the cultivation of all possible *positiveness* of thought and mind advised. Negative states in which the mind is not functioning actively under the control of the will are to be avoided. Positive *clairvoyance* will appear when those who have the ability to develop this power are "ready" for it, and only this class should cultivate mediumship.—*Rays From the Rose Cross.*

WOMAN'S GREATEST OPPORTUNITY

"The hope of mankind today lies in some form of world organization that will replace the present dangerous rivalry of nations."

The Marchioness of Aberdeen, president of the International Council of Women, which represents 35,000,000 women, believes that the opportunity to bring about world peace is presented to the women of the world.

Up to the present time, the responsibility for making war has rested upon the men. Many inquiries into the causes of war have been made, but no practical solution of the problem for the future has been offered. Two alternatives are before the nations in the present age—a world brotherhood, or new wars carried on under the hellish methods that science is revealing to us. And yet the world hesitates on the brink of this abyss, seemingly helpless to avert the growing danger of armed peoples. The democratic world is waiting to see what use women will make of their enfranchisement. The instinctive desire of woman is to create and protect life. The present situation is the great call to the womanhood of the world to end war through a movement for international unity.—*Tit-Bits.*

THE RELIGION OF NATURE AND OF LIFE

"While theologians wrangle over hair-splitting questions and sectarians dispute between fundamentalism and modernism, the world's greatest master, *Nature,* goes right on teaching the purest, most beneficent . . . truth . . . the world has ever known."

The "origin of all religions," the standard by which men must judge all creeds, is the religion which Nature has written over all the earth and heavens and "indelibly stamped on man's own soul." Her Decalog is written, not on tables of stone, but in every living organism, in every one of her "mysterious unfoldments." Rewards and punishments are automatic. There is no possibility of bribery or favoritism. "The way of salvation is the way of knowledge and . . . no other way."

B. F. Austin believes all creation is one vast divine revelation of the existence of a great infinite intelligence. The teachings of Nature are alone worthy, he says, to be called "The Word of God." All books and Bibles have the ear-marks of their human origin and their human limitations attest their own fallibility.

Nature teaches men through her wonderful book of human experience. Her one law is eternal progressive creation. All life is subject to this law. Progression embraces all worlds and no human soul is beyond the range of its divine uplift.—*Reason.*

THE ROAD TO REALITY

The world presents itself to every mind first as a world of appearances, then a world of reasoned observation, finally a world of studied reflection, or, as Charles R. McNally puts it, "the world of the natural mind, the scientific mind and the philosophic mind."

The natural mind accepts the report of the senses as a "true, sufficient and ultimate report of reality." The scientific mind is dissatisfied with the "off-hand report of the senses," and seeks behind appearance for the underlying causes. This type of mind has not only developed our facilities for living and multiplied our comforts, but has also extended our experience of life and enlarged our knowledge of reality.

But the scientific mind, though it has uncovered the fact of universal causation, has not yet seen to the heart of it. Beyond the world of natural appearance and the world of the scientist, there is a world of spiritual reality as much more wonderful than the scientists' world as that is more wonderful than the world of sense. The metaphysical mind "goes behind the proximate causes of the scientist and seeks one ultimate cause." The metaphysician accepts the world of the scientist but he knows that the scientist, although he sees appearances which lie much deeper than those presented to the natural mind, still lives in the world of phenomena. The purpose of the philosophic mind is to reach beyond all appearance and find reality itself.—*Psychology.*

THE WINDY CITY

We have parks, and lagoons and skyscrapers,
Museums—a campus or two—
And a rattling good "L", always crowded like—well,
Perhaps a sardine can will do.

We have seven or eight daily papers
Devoted to legs, lust and loot;
We have busses galore rolling past every door,
And crimson hued street cars, to boot.

We must envy the South's lynching parties,
And covet the outlander's klan,
True, we haven't got these, but our own jealousies
Fill us up with a prideful elan.

For we have our own little pet hatreds,
Our own little family disputes;
And we settle our spats with stilettos and gats—
Our deceased always die in their boots!

We have culture, and opry and murder,
And we like it—so pray understand it—
Lay off us, dear friend, or you'll come to your end
At the hands of our favorite bandit!

—*By E. M. K., of the Occult Digest*

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WHO ARE THE MAGI?

By Judge W. Grablachoff



THERE are many places in the Bible where the name "Magi" is mentioned, but the most striking of all is the reference to the three Magi who followed the Star of the East through many countries to the place of the new born King.

We read in the "Mystery of Magic" by Levi, that the Order of the Magi was composed of highly evolved souls who possessed superhuman knowledge and powers. They acted in ancient times as teachers of mankind and were the lawgivers of the nations and advisers of the kings. It is stated that Moses, who was adopted by the daughter of the Egyptian King, studied magic under the supervision of the most renowned magician in the kingdom. Thus he was equipped and qualified to become the leader of the Israelites and to perform many astonishing miracles. He gave them laws which form the basis of modern laws governing human relations and conduct.

In the Book of Daniel, we read of the wonderful gifts that Daniel possessed. On one occasion, he was asked by the King to interpret a dream. Daniel not only related the dream but also interpreted its meaning to the astonished King. This so impressed the King that Daniel was made chief of the Magi and a new name was given him. But in those days, as in the present, there were so-called magicians who manifested jealousy and selfishness and who could not bear to see Daniel enjoy the favor of the King. For this reason, they induced the King to issue a proclamation that when the bugle blew at noon, every one should fall on his knees and worship the image of the King. This Daniel refused to do, and as a punishment, he was thrown into a den of lions. Owing to the magical powers he possessed, the lions did not harm him. The King loved Daniel for his many virtues and regretting that he had allowed himself to be swayed by false magicians and repenting of the severe sentence he had imposed upon Daniel, he rushed in person to the den where Daniel had been imprisoned, and shouted, "Daniel, Daniel, art thou alive?" To the king's great astonishment, Daniel replied, "Long live the King! By the power of the God of Israel, whom I serve, I am alive." On Daniel's release, the King not only restored to him the position he formerly held as chief of the Magi but made him, next to the King, the most powerful man in the kingdom.

King Solomon is said to have been a member of the Order of the Magi and built his famous temple according to the model given by the Angel to his father, King David.

So when we speak of the Order of the Magi, we must not confuse the idea with those so-called magicians who have learned some tricks and sleight-of-hand performances, going from place to place giving entertainments, but when we speak of the Magi, we must understand that they represent an order of men who have been advanced so high in their evolution that they are above others and who possess knowledge that cannot be obtained through known sources.

They know the past history of mankind in general, the present condition and the future destiny of man as well as of nations. They are students of the Great Masters who have finished their evolution and who come to help mankind to evolve. They appear, now and then, as teachers and leaders of certain currents of thought living among us sometimes unnoticeably, without any show or ostentation, but in spite of that possessing powers far greater than any monarch. So they are the real kings of the earth, and according to the author of "The Mystery of Magic" the very ground feels that when a Magi passes, a real king is treading the earth.

We read in "The Mystic Thesaurus," by Whitehead, about the Order of the Magi. The author states that they are the ones who in the spiritual, astral and physical worlds impart knowledge to the world and guide and direct the currents of thought, often selecting some individual who possesses the potential qualities of a leader. They use him, with or without his knowledge, and make him a leader of movements destined to accomplish certain objects. So all the great men of the past, directly or indirectly, knowingly or unknowingly, have been guided by the great brotherhood of the Magi to bring about great changes necessary in the scheme of evolution for the perfection of mankind and the ultimate accomplishment of the great end to be achieved on this planet, namely, the transformation of this world of sorrow to a paradise of peace and happiness.

There are, however, black magicians who do not understand the high purpose of the great plan, who study the minor phases of the mysteries and take advantage of their knowledge to enslave their fellowman for profit or selfish purposes, thus bringing upon others suffering and death, while upon themselves they bring destruction. So every one who uses occult knowledge for selfish and evil ends is a black magician and must not be confounded with the ancient and noble Order of the Magi.

Again quoting from Mr. Whitehead's "Mystic Thesaurus," we find this passage regarding the Magi: "I know the Brotherhood lives and that magic astral chemistry is a fact." From this we have a right to infer that he was a student of the Order and

[*Continued on page* 34]



HOW MIRACLES ARE PERFORMED

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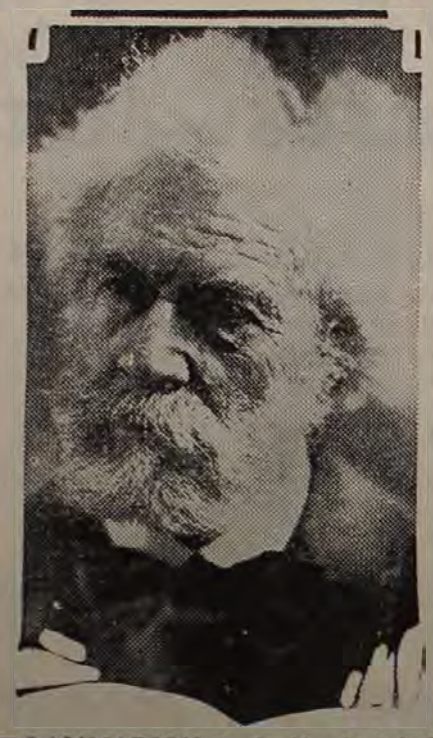
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Camille Flammarion (1842-1925)

By Leynord R. Gray



FLAMMARION is dead! And it is said that he died willingly and gladly, and with the same spirit of interest and investigation that characterized him and set him apart in life. He had long been a student of death, so-called, and death offered him his only chance for a subjective study. One wonders how Charon, the boatman, must have reacted towards the inevitable scrutiny and questioning of Flammarion on the Stygian voyage!

Camille Flammarion, the distinguished astronomer and investigator of the psychic, was born February 26th, 1842, at Montigny-le-Roi, France. He received his early education at Langres and Sorbonne, and later studied at the Paris observatory under LeVerrier. Here he worked until he received an appointment at Bureau des Longitudes which he held until 1866. He was editor and founder of the monthly review, L'Astronomie. In 1883, he founded the now world famous observatory of Juvisy, and in 1887, the Astronomical Society of France. Flammarion was a regular contributor to many scientific journals and publications. He is best known to students of the psychic through his two most important works, *The Unknown*, and *Mysterious Psychic Forces*.

One of his earliest works, Urania, is perhaps the most charming autobiographical study ever written by a scientific investigator. In it are hauntingly word-painted, in his inimitable style, the dreams and aspirations of his youth, his platonic love of the muse of astronomy, his days at the Paris observatory. This, interwoven with the elusive thread of the profoundest of philosophical speculation, makes it a book that, once read, is not soon forgotten. Later, a maturer mind with the same priceless gift of imagination created *The Dreams of An Astronomer*. Not another scientific writer has the ability to make the chilly, imponderable celestial spaces so fascinating, and in this respect he has done much to popularize astronomy. He was one of a number to insist that there was life on Mars, and is considered an authority on this matter. Much of his work contained such highly speculative subjects as, *The Plurality of Inhabitable Worlds*, and *Omega; the last days of the world*. His last books to be translated into English were, *Death and Its Mystery*, in three volumes, Before Death, At the Moment of Death, and After Death, and *Haunted Houses*. These volumes constitute the most comprehensive works of their kind ever published, and are valuable contributions to the knowledge of the subjects.

It is said that his interest in psychical subjects was first aroused by a book casually picked up from a stall in youth. At any rate, from a very early age he became intensely interested in the subject, and was one of the most sincere and enthusiastic investigators in the field. His work was very extensive, having covered a period of a great many years in which he investigated and experimented with some of the best mediums of Europe.

His attitude was one of an intense impersonal nature, a nature that grew grander with the years. "I wish to be known as a student," Flammarion frequently said. And it is as a student that those who knew him will remember him —an Eternal Student.

Flammarion was the cause of much argument pro and con for his standpoint in regard to psychic phenomena, and his contemptuous, rather impatient attitude towards a certain class of his critics is admirably shown in the following extract from the preface to *Mysterious Psychic Forces*, which reveals more of the real Flammarion than anything else that might be said:

> "And if what I know is displeasing, so much the worse for the prejudices, the general ignorance, and the good breeding of these distinguished gentry, in whose eyes the maximum of happiness consists in an increase of their fortune, the pursuit of lucrative places, sensual pleasures, automobile-racing, a box at the Opera, or five-o'clock teas at a fashionable restaurant, whose lives are frittered away along paths that never cross those of the rapt idealist, and who never know the pure satisfaction of his mind and heart, or the pleasures of thought and feeling."

Always the student and fearless investigator, a pacifist, yet ready to retaliate and strike back at his less brilliant antagonists, a scientist of the first rank. This was Flammarion.

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Be brief—write plainly. Addressed stamped envelope should always be inclosed. Address Question and Answer Editor, The Occult Digest, 1904 North Clark St., Chicago, Ill., giving full name and exact street address. No responsibility shall rest upon The Occult Digest in any replies given. Anonymous communications will in no case be answered.

V de M, Ill—Is my sister Louise dead or alive?

A—As I read your question, there flashed before me the word "living," which would not erase itself as I read further. I believe that for some reason your sister was reported dead.

VJF, Calif—What business am I best adapted for?

A—You would be a success in decorative designing. You are a born instructor. Perfect yourself in the art you love the most and become a teacher.

ET, Mo—Will the osteopathic treatments I am taking restore my hearing? If not, what will?

A—The osteopathic treatments will benefit you greatly, but you need special treatment for the catarrhal condition also, as your deafness is caused by that.

AS, Ohio—How much longer will I work at this position, and will I marry then?

A—You will work at your position until your employer decides to take a trip. You will not marry then, nor for some time after. You will take a new position, and be more successful. There you will meet the person whom you will marry.

MEM, Md—What kind of work am I best qualified for? Would you recommend a change at this time? Have I serious organic trouble?

A—You would be the most successful in a position where you could oversee. You are methodical and have a commanding way. Your pleasing personality makes you a favorite. We do not recommend a change at this time. You have no organic trouble which cannot be overcome. You overeat at times; at other times you do not supply your body with the proper food. Take more fresh air into your lungs. You do not breathe deeply enough. Form the habit of sitting and standing erect.

FB, Mo—Does the girl I have in mind notice me, and what can I do to get acquainted with her?

A—The girl you have in mind does not notice you, and would not prove to be a person you could be happy with.

SMC, Ill—Will I ever marry? Shall I make a business change from my present connection? How and when?

A—After years, yes. A business understanding which is most necessary would cause a change much for the better.

YOUR PERSONAL PROBLEMS SOLVED

MSA, Ia—Will he pay judgment this year?

A—No. Will find it cheaper to settle the way Wilma told you, which you mention in your question. Keep up courage.

RM, Me—Is P. M. in this life or the next?

A—In this life.

NMM, Ill—What does the future hold in store for me?

A—You are passing through the most discouraging part of your life at the present time. The gloomy days will continue for a while, then through accepting an offer, you will make a change which will prove to be of great benefit to you for the rest of your life. You are worrying about a certain person whom you do not need to worry about.

FO, Ohio—What vocation fits me best? Am I able to become a psychic?

A—You are able to do your best when engaged in work that allows you to use your artistic talents. You love music, art and literature, and your vocation lies in one of the three. You would become contented among the class of people you would meet in these professions. You are psychically inclined, and could develop yourself quite successfully.

HJP, Ill—What is the cause of the spirit body? Does the individual flesh body create the spirit body, or does the individual spirit body move into the house of flesh?

A—The urge of Life is the cause of both the spirit and the flesh body. The Life Principle envelops both bodies. Life brings the spirit body with it through birth, and takes the spirit body with it through death. This can be proven by any observing person at any birth or death bed. Sometimes this takes place at once and sometimes it is a long drawn-out process, which accounts for the numerous ghost stories afloat. Persons versed in the law free themselves much more quickly than those who fear death, or who cling tenaciously to physical expression. There is a certain consciousness in death which prevents the dying one from being thrown entirely out of equilibrium. It could be called memory, or it might be classed as perception. Death affects the physical body only.



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DREAMS

Do You Want Your Dreams Psychically Interpreted?

You have in this column, as far as space and time permit, a free bureau of information by writing your dreams to The Dream Editor, The Occult Digest, 1904 N. Clark St., Chicago, Ill.

ET, Mo—The charm indicates a false interpretation of a true gift. The column represents steadfastness. The little houses portray many new acquaintances. The hollow signifies the past. Altogether your dream would indicate that you were discarding a worthless possession for one that would prove to be of great value, through which would come powers of perception and realization of possession in things worth while for future benefits.

HHC, Calif—The experience you call a dream, in the occult field would be called astral body traveling. In the psychic teachings it is classed as a psychic experience. In these astral journeys we contact others who may have passed through the change called death or may only be sleeping as you were.

In sleep, the same as in death, that part of us called Life, is free to roam at will. Distance, time or space have no elements within them to hold a Life. One mortal mind can control both the physical and spirit mind, body and brain matter, either waking or sleeping.

What is known as a spirit intelligence has the same power when the condition is favorable if the one being acted upon supplies the proper psychic chemicals. Your dream was more than a dream or vision. It was an experience, that of living in another conscious state of being. It was the awakening of your Life Power, better known as the new birth.

Your consciousness of at-one-ment with the natural law and your desire to write upon coming to physical consciousness would indicate the latter. The first personality in the cave was your spirit body. The presence that filled you with peace was the Life Force demonstrating through what is known as the soul or higher self. You are evidently a double triune person, representing in your physical body, earth, water and air; representing in time, the Trinity of Life in matter, spirit and light.

Your mortal mind, colored by your religious thought, has distracted your writing. Do not be dismayed. You will be lifted above the clamor, into the light realm, witnessing and recording great psychic truths.

SB, Ill—You are what is known as a psychic. Your dream was an occult experience. In other words, you are as an instrument being played upon by one who could project themselves into your aura, leaving reflected in your psychic mirror the picture, or impression. You are an astral body traveler, in whom is vested the power to read future events. Your last visitor no doubt was a religious fanatic, trying to convert you. What you experienced is not the most important. The fact that you have the proper chemical combination to register what you experience is quite worthy of attention. Give a little time and meditation and transfer the registration to the waking brain, and you will be well paid for the time. The development of our psychic powers endows us with untold riches that are better than silver or gold or princely possessions.

How to Know the Criminal Type [*Continued from page 10*]



Dr. Cook of North Pole fame, with the extreme Nordic tendencies, is paying the price of the convex visionary doer.

convicted in Chicago, of murder and declared insane, in which he organized a three million dollar international bridge project, is typical of these air castles. While there may have been no criminal intent in his financial operations, there was the same lack of caution and forethought that was expressed in his murder of a Chicago druggist.

DR. FREDERICK COOK, who "discovered" the North Pole, is another good example of the type. He might have been forgiven his pipe-dream of the Arctic, but his characteristics expressed themselves in a Texas blue-sky oil stock promotion, which landed him in Federal prison. Thus the somnambule goes on, from one error to another, failing to use his mistakes as lessons, and until he has reached the limit, beyond which society objects.

This type is an extreme physiological and anatomical product of the Nordic race. Nature has moulded him just over the edge of social balance. He is an anatomical monstrosity, and a psychological freak, without being insane, or diseased mentally. New terms must be invented to describe him and a new psychology must be built up around him.

There are great numbers of him in existence, particularly in the northern countries. A glance through the Bertillon records in any northern police station will verify this. Many thousands of others have not yet achieved this distinction, due to the many factors which save certain people from arrest for their mistakes.

Don't lose sight of the fact that there are many people with convex profiles who are high types of citizens. The normal Nordic is rated the highest of all civilized peoples and he, usually, is slightly convex. But there are many deviations from this *norm*. And it is in the *extreme* deviation, that we find our physiological causes of extreme reactions.

The endocrinist should interest himself in the suggestible, as he is subject to glandular difficulties and frequently is a victim of goiter, and other thyroid disorders. Probably his adrenal glands are apt to react more quickly than in other types, also. He is a constant seeker after excitement, frequently tends to try to take the lead, and the jazz conditions of the present day promise to eliminate many of the type. Being a speed demon, he will be found in many automobile accidents, although the present demands of our industrial and social system find good use for the much modified Nordic automobile driver.

Psychological tests given applicants for positions as taxi drivers, produce an almost uniform type of convex profile, which insures rapid, practical thinking, with physical functioning which co-ordinates perfectly and instantly. Do not confuse this common type with the criminal type, and it is unfair to use the word criminal in describing the type which makes so many criminals.

The writer goes even farther. He does not believe that the suggestible somnambule should be held accountable, any more than should the insane or the mentally deficient, but he does perceive the need for recognizing the type, that society may be protected from it and that methods of rehabilitation may be substituted for those of vengeance and vindictiveness.

Psychoanalysis and Child Training [*Continued from page 17*]

If this does not stop the temper the mother should turn away and proceed with her work without paying the slightest attention to the baby. After a time, she should return and stand again before the child, calmly and serenely. By all means do not pick up the child at this point.

The crying spell will not harm the baby in the least. Some authorities think that it is good for his physical development. Let him cry without begging him to stop or petting him in any way. Remain calm, stand quietly watching and the desired result will be forthcoming.

When the spell is over, pick up the baby and give him his reward with a kiss. Then put him back in his bed again and give him something to play with.

This will serve as a reminder that it is more pleasant to control his temper than to let it control him. He will understand that it pays to eliminate his fits.

In a case where a child begins to choke and suffocate from rage, a quick method is to dash a little cold water in his face. This will bring him out of it. Such an action must be done deliberately and calmly with no display of anger.

The little noticed actions and words of the mother count most in the cause of such difficulties. The safest method to pursue is to say little and act without vindictiveness. In playing with the child or petting him, never let the playfulness become hysterical. The louder they laugh the louder they will cry when the time comes.

Practice moderation with your children in all things.

Astrological "Daily Guide"

for Everybody During November

By Haasan Osiris

Apply and Profit Daily

Days

1. A good day for all forms of pleasure and entertainment.
2. Seek employment. Start travels and keep busy in general.
3. Use careful judgment. Inclines to carelessness. Beware of accidents.
4. Ask favors of opposite sex. Keep busy all day.
5. Beware of accidents in motoring. Push business to limit.
6. Be active. Accomplish as much as possible in all lines.
7. Excellent for lovers. Quiet in business.
8. Good for pleasure, religious activities, correspondence, etc.
9. Rather doubtful for usual activities, but good if this is your birthday.
10. Deal with the throngs. Keep busy and start new things.
11. Good for all progressive affairs.
12. Good aspects rule the day. Be active.
13. Good for all plans. Execute them. Correspond. Make friends.
14. Avoid accidents, and cheats. Inclines to loss. Use caution.
15. Domestic affairs only.
16. Start new undertakings, attend to all rushing affairs.
17. Same as yesterday.
18. Good for usual duties only. Mostly favors recreation.
19. Investigate. Look after old affairs of long standing.
20. Start travels. Write letters. Good for all lines of business.
21. Good aspects prevail. Keep busy.
22. Avoid accidents in motoring. Do not become excited today. Be quiet.
23. Good for business, but not for trading or speculating.
24. Seek work, meet opposites. Ask favors of superiors.
25. Excellent aspects rule the day. Make use of them.
26. Mingled influences prevail. Be careful.
27. Attend only to usual duties. Venture nothing new.
28. Use more than ordinary care today. Better remain very quiet.
29. Moderate for usual affairs.
30. Make friends. Collect. Recreate. Remove. Change places.

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ASTROLOGY

Your Questions Answered By the Stars

Edited by HAASAN OSIRIS

EDITORS' NOTE: This column is conducted for benefit of our readers, as far as time and space permit but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if possible) hour, date, city and state of your birth. Inquiries without this information, or of no material benefit shall be treated as anonymous. Address Astrologist, The Occult Digest, 1004 N. Clark St., Chicago, U. S. A.

AMS, O.—I am interested in occultism. Could I be successful?

A—Yes. You possess decided psychic powers, if developed, you could use to good advantage. Advise you to limit your studies to astrology, palmistry, or numerology.

———

H. S., Ill.—What fault leads to my not being more neighborly and conversant with people?

A—Too much independence. You have a strong active mind and you feel that your mentality is far above those with whom you come in contact. You should learn to meet people on a level with themselves, even though you do feel that their experience in life and education is below yours.

———

Mrs. MSA, DC—Will I move from the city I am now living in, this year?

A—An offer to leave your present city will be made to you later, but advise refusal, as the Earth and Moon, your governing planets, are in adverse positions for removal this year. Better success lies in another direction for you which will come next year.

———

E. I. L., Canada—What am I best adapted for and is there any change for me soon?

A—You are best adapted to dealing in literature, art, musical instruments, and positions under the government. You would also be successful as an architect, actor, surgeon, window-trimmer, critic, author, journalist, electrical worker, or theatrical manager.

Before the year is over new opportunities will come to you for your general improvement, but use careful judgment about traveling.

———

J. F., Ore.—Does the time of a person's birth have any influence on their life and character?

A—Certainly. The heavenly planets are constantly changing positions, and each fraction of a change produces a series of different influences, hence the necessity of having the exact birth-hour and birthplace.

Rudolph Steiner (1861-1925)

BY LEYNORD R. GRAY



RUDOLPH STEINER
1861-1925

IN the death of Rudolph Steiner, all who knew him personally, and many who knew him only through his work, have a feeling of irreplaceable loss, a loss which cannot be adequately expressed in words.

Steiner was essentially a philosopher of the mystic, but he was an intensively practical mystic. He was no mere spectator of life, no mere "dreamer of impossible dreams," or writer of empty words.

Born on the Austro-Hungarian border in 1861, of humble parentage, he lacked the advantages of a systematic education which he always declared to be so essential to the carrying on of occult work. This hindered him but little. In the two score years of his greatest activity, he wrote and published an enormous quantity of literature, far more than the average person has ever read. The greater portion of his writing will stand the test of time as some of the greatest mystical writing known.

His earlier years were years of study and philosophical experiment. During this time he studied Kant, Hegel, Nietzsche, Fichte, Haeckel and all the leading philosophers, weighing, considering, accepting, and occasionally rejecting. His greatest spiritual strife was experienced at this period.

He was at one time a pupil of Annie Besant, and held the position of general secretary of the German branch of the Theosophical Society until he and a number of other prominent members were excluded for their disbelief in the personal return of Christ, as a fulfillment of the Besant-Leadbeater prophecy.

Of a dominating appearance, a rapid talker, and possessed of an unforgettable personality, he was perhaps one of the most many-sided men that ever lived. His connection with the Theosophical Society involuntarily broken, he spent a number of years lecturing, during which time he also presented a number of mystical plays at Munich, personally supervising every detail of the productions. He created a new rhythmic art of dancing, and encouraged the modern art movements of Europe.

The culmination of his desire was expressed in the organization of the Anthrosophical Society. At Dornach, Switzerland, he built a structure which ranks among the strangest in the world. It is an immense building in which he has applied expressionism to plastic forms. It represents more than a mere structure, more than an arrangement of stone and steel. It exists as a crystallized idea. This he has symbolically called "The Goethaenum," after Goethe, of whom he was a follower and great admirer. He was the indirect organizer of schools, scientific institutions, publishing houses, and even banks, all of which were in some way related to his work. His efforts at social reform have proven interesting in the extreme. His influence has been great, and seems to have lasting foundation.

His teachings are set forth in a positive manner, and his expressions are clear-cut and to the point, without the clumsy fol-de-rol of the modern two-penny mystic. A greater portion of them remain in the original German, while a few of his best have been translated into English.*

The best known may be said to be: *Christianity As a Mystical Fact; An Outline of Occult Science; The Philosophy of Freedom; A Road to Self Knowledge; Theosophy, An Introduction to Supersensible Knowledge of the World; Theosophy and Christianity.* In addition to these there have been translated a number of pamphlets dealing with social problems from a theosophical aspect, which, unpractical though they may seem to be the average person, are doubtless prophetic of a future idealistic state.

His work with the akashic records was in a greater sense a completion and verification of the work of Annie Besant and C. W. Leadbeater, in which clairvoyance and supersensual revelation played a major part. One of his most remarkable books, *Atlantis and Lemuria*, was said to be from this source.

Steiner was a great foe of materialism, yet he recognized the connection between the exoteric and the esoteric. This is where a great many occultists become vague and confused. His Anthrosophy is one of the most comprehensive philosophical systems ever conceived. It is essentially idealistic, and aims at a universal reform of science, social life, aesthetics, and religion. No matter how impractical Steiner seemed to the man of the crowd, he was a prophet of the truth of the future. Such a character cannot, and will not, be soon forgotten.

The Origins of Astrology

[*Continued from page 19*]

"I regret," said the astrologer, "to be the herald of ill fortune. Your sojourn on earth will be short."

"How short?" eagerly inquired the excited and anxious visitant.

Having cast his eyes over the celestial map, and paused for some moments, he surveyed the countenance of the stranger with great sympathy and said, "I am sorry that I can find no planetary influences that oppose your destiny—your death will take place in two years."

"Will my posterity be honored and prosperous?" inquired the stranger.

"Rest assured they will," replied the astrologer. "One of them will be peculiarly honored for unequaled and most valiant deeds.

The stranger, bidding adieu to the astrologer, presented his card. The visitant was *George IV., King of Great Britain,* and he died on May 18, 1830, exactly two years from the day on which he had visited the astrologer!

French annals furnish us with a still further evidence of astrological truth, in the prediction of the death of the great *Napoleon,* by a French astrologer.

Having observed attentively the horoscope of the Emperor, and that the planet *Saturn* occupied a position in the house of honor, he immediately declared that at the period when his (*Napoleon's*) good fortune should be at its meridian, it would rapidly decline, and he would finally be left with few, if any friends.

Subsequent to his fall, this prediction was publicly noticed in the French journals; of its consummation the civilized universe was the witness, and the barren rock of St. Helena, the gloomy locale.

Among believers in the occult sciences and supernatural agencies, are found names that have cast a halo of glory around their age and country, whose moral worth envy has not dared to slander, the pillars of the intellectual world. Such are *Dr. Johnson* and *Sir Walter Scott,* yet the former believed in witchcraft, the latter in astrology. Throughout the whole of the "Waverly" novels there is a manifest leaning to the supernatural; the wild, unearthly eloquence of *Helen McGregor,* the superstitious fervor of the *Covenanters,* and the awful warnings of the female savior of "*Guy Mannering*" bear ample testimony if we had no other and stronger, that the mind of the great poet-historian was deeply tinctured with a belief in superhuman agencies.

That the changes and aspects in the planetary system affect the physical condition of mankind, we know from daily observation. At the changes of the moon the insane are always more ferocious and ungovernable than at any other period, and many diseases are aggravated or the reverse, by those meteorological changes which are principally dependent on planetary influences.

The complex force which causes the planets to move at respective and certain distances around a common center, and at the same moment to revolve in their individual orbits, which upheaves and repels the waters of the ocean, controls the return of the seasons, and divides the light from the darkness, must, of necessity, exert no inconsiderable influence on the condition of mankind, whether in its physical or mental condition.

The celebrated *Dr. Mead,* of England, one of the most enlightened physicians of his age, in speaking of the moon, says, "To conclude, the powerful action of the moon is observed not only by philosophers and natural historians, but even by common people who have been fully persuaded of it time out of mind." *Pliny* relates that "*Aristotle* lays it down as an aphorism that no animal dies but in the ebb of the tide; and that births and deaths chiefly happen about the new and full moon is an axiom among women. The husbandmen, likewise, are regulated by the moon in planting and managing trees, and several other of their occupations. So great is the empire of the moon over the terraqueous globe."

There is in the human mind, independently of all exterior influences, a desire to traverse the vast unknown, to dive into the occult and mysterious, and to embrace the results as a portion of religious faith.

Astrology is an empirical science, founded on an assemblage of facts collected by men of learning and science in all nations and in every age, from the dawn of history to the present, deduced as a problem in mathematics, according to a certain chain of causes which have been found invariably to produce a correspondent train of consequences.

When the *Sun* is obscured and the darkened clouds gather in the east, we predict that descending showers are near at hand. Upon what data is our prediction founded? Upon the time-established fact that such appearances are always accompanied by such effects.

A corresponding train of reasoning establishes the truths of astrology.

If, when the planets have been in certain positions in relation to each other, corresponding consequences have been entailed on individuals and nations for thousands of centuries, and opposite effects have been produced in the same relations, through this vast period of time, when a different planetary position has occurred, these opposite, but still undeviating effects, furnish demonstrative evidence that astrology rests on proof which cannot be invalidated.

The occasional failure of the professors of this science affords no argument against its truth.

Does anyone doubt the truths of chemical science because the experimenter, at times, fails in producing the desired results?

Why then should astrology, the elder sister of the science, be repudiated, owing to the ignorance or omission of her professors?

Wherever our attention is directed, we find this resplendent science resting securely on verified presages.

Beautiful, grand and magnificent, as the stellar empyrean which constitutes its elements, and from which its predictions are derived, it soars above other arts, from earth to heaven, by the sublime and dignified nature of its pretensions. But when the light of philosophical research illumines such pretensions, and truth supports the fabric on which they rest, the metaphysical basis on which they have heretofore reposed is eclipsed by the more substantial splendors of physical demonstration, and they become the elements of an inductive science more truly sublime and more intensely interesting than any that has ever dawned upon the world.

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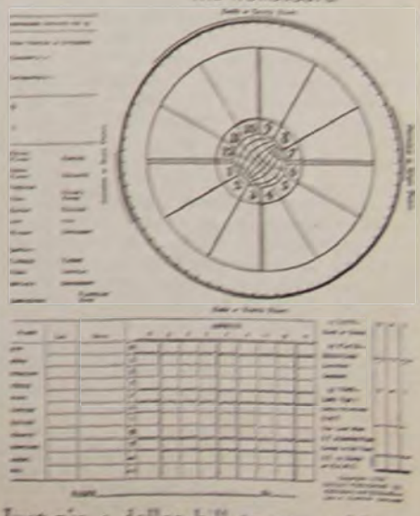
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The Psychology of Love [*Continued from page* 11]

the world has only tolerated rather than believed in these idealistic and ascetic conceptions, finding itself unable to live practically such a philosophy. So the conundrum of love has persisted unsolved having little to do with individual experience and development.

A mystery being only something about which we are not sufficiently informed and never a reality, we have now the opportunity of discovering what love is, what it represents in the evolution and expression of the human race so long as English remains the universal language.

The expression of the word reveals four numbers of varying potency, viz., 3, 6, 4, 5, which added together gives the total of 18 and the essence of 9.

To carry out the explanation of any word completely according to Numerology, each individual letter should be dealt with separately in the order in which the word is spoken and each number considered as a phase or point of evolution by which the final digit, which typifies the full manifestation of the word, is arrived at. This I have done in other articles, but in the present article I will suggest that all those who are aware of the significance of the symbols of 3, 6, 4, 5 in Numerology, from their own studies, observe how truly these numbers indicate individually the limitations of all the different ideas of what love is and the many attempts made by humanity to realize its manifestation.

There has been the idea that the greatest expression of love was personal affection, the finding of a person of the opposite sex who would idolize us and live in our interest and be content to be loved by us in return = 3, the "self-love phase."

Next, there is the conception of "mother love," the greatest example of devotion to a single purpose that the world has to offer, the foundation of the family life = 6 the "filial-love phase".

Next, that love expressed through practical service, a life of devotion to the physical needs and comforts of others and the betterment of the world's working conditions = 4, "the service phase."

Finally, that to use the stimulation of love for recreative purposes on the physical, mental and psychical plane is to realize love's perfection = 5, the "recreative-love phase."

We can look at each of these ideas and manifestations and realize that none of them in themselves contains the whole possibilities of love's expression even though they are as necessary to its development as their numbers of 3, 6, 4, 5 and their corresponding letters of l, o, v, e are to the word. They are logical phases through which the perfect whole is evolved but in whatever phase we may be expressing at the moment it is the law that our happiness can be only transitory and that unless we can have in mind the attainment of the whole, our pleasure may be turned to bitterness and disillusionment.

What is the thought that keeps humanity revolving around and around the circle of the affections indicated by the four phases of love which the symbols of 3, 6, 4, 5 enable us to interpret? Why, the thought of gain or getting something for their very own, of possession; the desire to hold and possess the condition, thing or personality through which the revelation of love shows itself to us; to get all we can and to guard what we get; to give little and to exaggerate the little we give by setting an illusionary value upon ourselves, our wealth, time and affection: Humanity will not be released from this circle of limited manifestation until the man or woman realizing that the divine spark of love has been fired within themselves, refuses to start upon the quest to possess and corner the object which has inspired their affection.

Because this is true, the revelation of what the number 9, the complete expression of the word love indicates is all the more wonderful, healing and satisfying.

It first refutes the two causes of unhappiness in the individual unfoldment of love, viz., desire for selfish results and the desire for possession, most positively and conclusively by its characteristics of impersonality, everything, freedom, The All.

Any manifestation of life that is symbolized by this number 9 cannot become the possession of individuals, nor can it be enjoyed by one set of people to the exclusion of any other set. Any attempt to go contrary to this law by harnessing such a principle brings unhappiness to rich and poor alike, to all classes, creeds, and colors and leads to the evaporation of the principle itself from the very situation in which an attempt has been made to corner it. To conform to the freedom of the number 9, which is done always when love is regarded from all angles as a revelation to be enjoyed and not a thing to be owned, is to gain more and more realization and expression of the principle and happiness great, free and constant. To show faith enough to stop attempting to possess any single manifestation is to have the whole principle of love showered upon us to the extent of our capacity to receive.

We see then that the ideal of love is revelation and that an individual can be the medium of the revelation but must not be mistaken for the principle itself.

To enjoy the freedom of complete expression which the love nature developed and expressed in each and every human being can afford, we must give freedom to the objects of our affection. To keep these objects beside us we must be willing to forget our selfish fears and permit them to live their own natures with perfect faith that the principle of love with which we are in touch can never be withdrawn from us. "He who would hold must first let go" is one of the secrets of successful and permanent association, for it does not offend the divine laws and invite the consequences of loss and unhappiness.

Next comes the desire for selfish results which is nearly always attached to the idea of personal and possessive love. How shall this be transmuted also?

Love in the complete expression of the 9 is impersonal. The individual who recognizes this finds his compensation in the enjoyment of the principle of love itself, which although he recognizes and enjoys in the personality of the one or the few, more than the many, is never lost sight of in the composite personality of humanity. Whether the principle of love is related with the phases symbolized by 3, 6, 4 or 5, care is taken to assume the attitude of "what can I do for you" rather than "what can I get." In the realization of the broader revelation of love one cannot argue, reason, explain, or masquerade to obtain a certain result or advantage. One is satisfied to BE and to GIVE and this expression meets its immediate reward from the great impersonal love "which makes the world go 'round."

The number 9 symbolizes the transmutation of the personal desire into the universal impersonal realization, the arrival of the individual at the end of his journey of love, from the personal phase of 3 through the many of the 4, 6 and 5 to the All, and ensures release for all time from the bondage of personalities and their power to master our destiny.

Personal affections are made stronger, more satisfying by the 9 attitude which places tolerance and real selflessness and freedom in the place of jealousy, suspicion, condemnation, possession and limitation. In whatever phase of love we find ourselves it gives that sense of freedom and equality with all and every cirumstance and with the natures and interests of our associates that is immediately recognized by those near to us and by the world as a whole as the earmarks of a master consciousness. Although many forces directed toward us upon this plane of life may equal the power and poise coming from the realization and practice of love in all its glorious impersonality, none can surpass it.

Let us watch ourselves each day that we do not revert to our purely human consciousness and fortify the barriers between our loved ones and the rest of the world who are the loved ones of others; or even between the opportunities that might be attracted to us and our capacity to unite with them. Let us avoid making distinctions even in our thoughts between ourselves and our relationships; to cease minding the other person's business in regarding with suspicion and criticism the actions and expressions of those who are outside of our group, our nation or who hold ideas different from our own.

When the impulses to think and talk these differences come to our minds we should immediately try to send our mental force out freely over the whole world bringing up for consideration the things which humanity has in common. Commence with those nearest and dearest to us and gradually extend the circle of thought as far as we are able without coming upon some person, relative or otherwise, whom we dislike, some circumstances which we cannot think about without becoming personal.

When we have gained the attitude of the 9, we shall describe in this mental journey a complete circle, coming back to ourselves without having tripped over a single stone or been caught by any angle. At first we shall touch many rough places that will seem almost impossible for our tolerance to surmount, but by perseverance and the subconscious knowledge that in spite of our own likes and dislikes the law of equality is still fundamental and that we can only be sure that no rough places will appear in our future associations as we can establish the love which travels in a circle.

Wherever we meet a sharp point of resistance in this mental journey, one perhaps which we have almost forgotten until recalled by our practice, we have found a fence upon which sooner or later we shall be impaled and suffer. It represents a plane upon which any who would do us harm can find a dumping ground for further inharmony, dislike and jealousy, even though, being simply the instruments of our experience and growth, they personally are unaware of the circumstances which have contributed to the success of their efforts.

[*Continued on page* 35]

THE OCCULT DIGEST WANTS TO KNOW—

—If the reformers, the bootleggers and rum-runners will keep on running this country until we are run into the state of complete intoxication or blissful oblivion?

* * *

—When the good people who do not want to get silly or mad drunk or associate with those who do, will wake up from their pipe dreams and realize that prohibition is a vampish imp luring the United States to its doom?

* * *

—If it would be possible to pry open the eyes of our leaders to the true state of affairs in this prohibition farce known as the eighteenth amendment?

* * *

—Why we are sleeping when every one else is wide awake to the fact in the case, that every day, more and more of our perfectly good citizens are entering the arena of the booze ring?

* * *

—If, in the ignorance of the law of Nature, we have not made ourselves weaklings?

* * *

—What the poets will have to rave about when women are no longer burdened with their long, wavy, golden tresses?

* * *

—If, in the last analysis, any spirit, high or low, has the right to usurp the body of another to the extinction of the rightful owner of that body, either for good or evil purposes?

* * *

—If the world today will accept another Jesus, even though he professes to be the Christ on his second mission?

* * *

—If the failure of Christianity to bring peace and good will is not sufficient evidence that even a second coming of Christ would not appease the hunger of the blood-thirsty spirit abroad in the land today?

* * *

—If the casting out of devils by psychics today is not in accord with the methods that the psychic Jesus used to cast out devils, as recorded in the Bible?

* * *

—If being possessed by the devil is not the same malady known today as obsession?

* * *

—If Jesus was possessed with the thought that he was God, or if he was obsessed by a spirit calling himself God?

* * *

—If, when all is said that can be said, and done that can be done by a past and passing generation, the present and coming generations will not fix their own mode of salvation and the day of their own judgment?

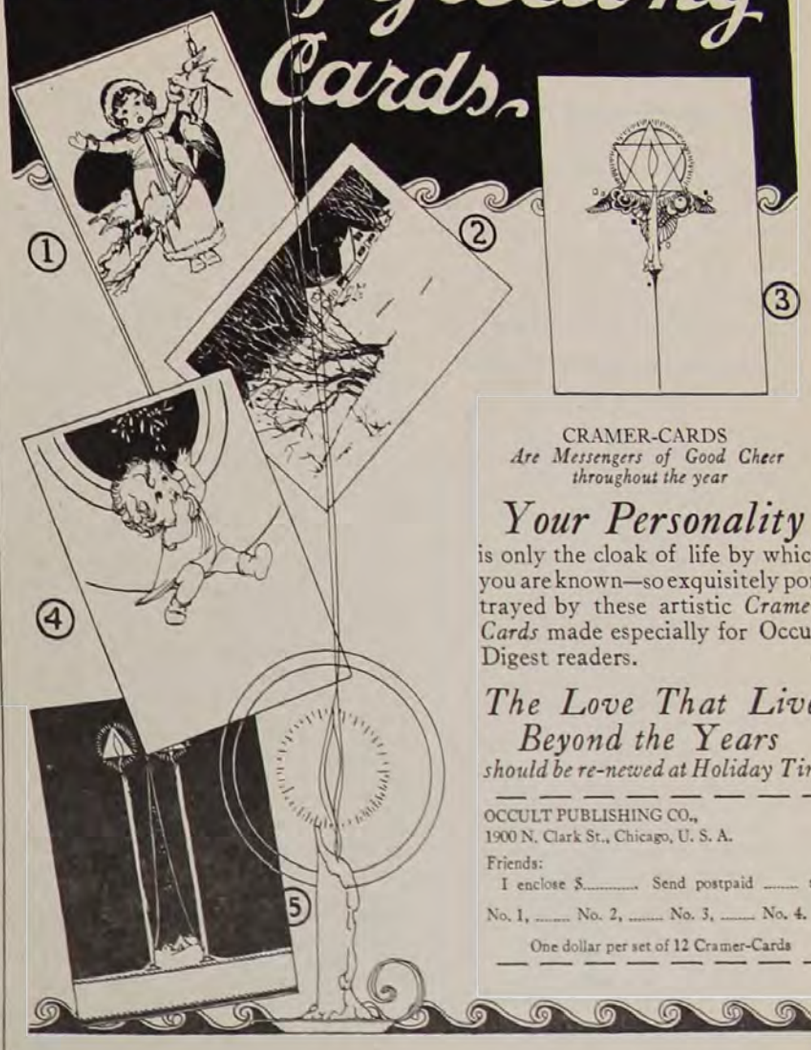
* * *

—If when we become civilized, we will look into each other's faces and say, "What wild creatures our ancestors were, and what queer ideas of culture they had, that they should hamper the use of their bodies as they did by their modes of dress?"

* * *

—Why, when a brave man boldly tells the naked truth, everybody tries to make him cover it with a lie?

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Things Kept Secret from the World [*Continued from page* 16]

sees and *hears* all things. It is just a question of developing the organs of the flesh, that they may register and reflect and give expression to Life after death, while still the flesh is active.

The big questions in life and the big issues of life deal with Life. They do not deal with the question as to whether there is a heaven or a hell, or whether you are saved or lost. You couldn't be saved anyway, because you can't be lost. You are always found, *for you are always present.* You are not in any danger whatsoever from any outside influence. There is within you a stranger whose acquaintance you have never made, who can care for you, and will, and *does.* Call to the *master mind within yourself.* Build according to Nature's law, and fear not!

When you enter into a covenant with yourself, you have entered into a covenant with the only thing in all the universe that could be called God. But this thing that you enter into covenant with will never ask you to do penance, will never ask you to starve your body, to sacrifice or cause to be sacrificed children and men and women, will never care whether it has a temple or ark built, or how it might be built, will not send pestilence upon your neighbor. This thing that you might call God is the noblest part of your being, is the creator of all the good there is in you, and the creator of all the evil there is in you, for this thing that you might call God is *your Life itself.*

You are only the reflection of Life as you call it into being. You have a mind, and as long as that mentality is dominant in its sphere, to a degree it controls your body, but when that mind is not dominant in its sphere, your body runs wild, and it has to be taken care of. Therefore, your mind is not that thing that can be called God. It is these minds running wild that cause disaster to the world, and it is these minds running wild that hide from you the things that you should know.

The finer forces, the wonderful creative forces, the power back of you that threw you into activity—this Force does not want your life shut up in a heaven or destroyed in a hell, and if it wanted to, it wouldn't have jurisdiction to bring it about.

Demand that comprehension shall be born within you. Don't take the word of this speaker, or that writer, or anyone else. The majority of them are only giving you their opinion, as they interpret what other writers or readers have portrayed. We do not say to you, "This is your law, or that is your law," but we say, "Search and find *your law,*" for that is the secret indeed of Life. Your law, not my law, not anyone else's law, but YOUR law holds a secret that none can divulge but YOU.

Consider if you will *your own Life,* how you came into this world. Just go back as far as you are sure of the process as to how you came into this world, and then realize the distance of time to the beginning of that process that made it possible for you to come into the physical expression in which you now find yourself, and realize that the journey on is a long one. Your mentality as you know it today, or your physical brain as you know it today, could not have governed your coming into this world, and does not govern your staying in this world.

When you have perfect understanding of your own being, of your own Life, when you can come into a harmonious vibration with *yourself,* you will find yourself in harmonious vibration with your neighbor. You do not see his faults, but you see the cause, and once you get to the cause of things, you can remedy the result, the reflection. Every "wrong" act is the reflection of the cause back of it, and the cause back of it is a broken law, broken because the things that you should know about Life have been kept from you.

When you have perfect understanding of your own being and your own Life, you cannot quarrel with your neighbor, you cannot have strife, for if you can realize *yourself* to this extent, your neighbor cannot hide himself from you, and you cannot hide yourself from your neighbor.

One cannot reason for another. All must reason for themselves. Take your books of history, read them, study them. Cast fear out of your being. Know that you are *master of your law.* Know within your soul that you are free after death, just as much as you are before death. You are dependent on each other to some extent. You have an exchange of money, and money value. To that extent you are slaves and master. But in the question of Life itself, you are *master.* There are no slaves, only as through fear you allow yourselves to be bound.

You can fill your minds with the result of other men's study and research, but you will never know anything about Nature or Nature's law, until you become, with Nature, free from bondage and know that nothing can be kept hidden from you except through your own lack of vision.

If you will devote a few moments' time each day to meditation concerning the so-called hidden things and free yourselves from fear and the superstition of the past, even though you call it by a new name, you will enter into the vibration of the great minds of the counsel chambers, and there will be revealed to you daily the summing up of the findings of these great men who have seen worlds come and go. These are the minds who can instruct you, if you will be instructed. Men who have lived within the history of recorded time cannot give you the interpretation of the symbol language. They can help you in your everyday affairs. They can advise you about the nation, for they are reading the record in the language of the present time. But if you want to know about the early history concerning the formation of Life, you must enter into the silence and find yourself in the counsel chambers of the master minds of ages unknown to the present time of man.

Let the truth about Life be told, and let us tear away the remnants of the veil and be free men and free women. Let us realize that our bodies are the greatest gift of Nature to the world. You are the gift of Life to *yourself.* Realize this moment that nothing can be hidden from you unless you will it to be hidden. If you go to sleep in fear, or if you believe that some one has the right over you to condemn you, or to condone, then of course you can't be free. If you believe that when you die that is the end of you, you can't be free. If you believe someone is going to pass judgment upon you, you can't be free. You can only be free when you can say within yourself, *"I myself am my only creator.* The only things worth while in my life are the things that I can do that will bring me knowledge and understanding of *my law."*

Our ancient histories are filled with symbols that tell the story of creations long lost to the world, but the modern mind must learn the language of symbols. The modern mind must awaken to the truth about Life. It is more than a necessity. It is a duty that we owe to ourselves and to the coming children, to learn the language of symbols. We cannot learn this language from books. Books are secret chambers of the dead. They have no voice within themselves to portray the meaning of the words written on their pages.

But there is a way whereby every mind can read the language written in these books of mystery of other days. Life is an open book. Nature's law registers clear and plain to those who have the understanding and can read the symbols in which Nature registers her historic facts. We have a mind chamber filled with impression mirrors, and in this mind chamber there lives all of everything that has ever happened in the world. Everything that has reflected is mirrored in the mind chambers of every child of earth before it is born into the mortal flesh. This particular gift is called by many names, is explained by many philosophies, portrayed in many languages. There have arisen, now and then, first in one country and then another, leaders who have been able to read in part the records of the past. The bondage in which the flesh is forced to live does not allow these leaders to interpret these things in the language of Nature's law. They are interpreted according to the bondage of the leader, and the age, and the country in which the leader has been educated.

In this age *every individual must learn to develop his own inner powers.* A great space of time stretches behind us. The great eternal "NOW" is upon us, and that wondrous life that we anticipate lies untrampled before us. We have entered the golden age. The burnished pages of this history shall reflect more than this day and age records, for the great minds of our present day will unfurl the banners of other days. The scroll shall be unrolled and the now blank wall of yesterday shall portray to the traveler the history of the day in which it was recorded.

¶ Watch for *The Christmas Number* of The Occult Digest and of our announcements for *The New Year* which mark an epoch in publishing endeavor to present only the authoritative in the occult. If your newsdealer does not handle 'The Digest' write us giving his name and address today.

Occult Chromotherapy [*Continued from page* 20]

trying to find reasons for the non-eternity of the eternal and for the eternity of the non-eternal.

VII.

Desire Plane Healing

FROM the quicker vibrations on the heights of the plane of thought, from the birth place of thought forms, where words are formulated on the basis of sounds to signify observations through the different senses, from the plane where words are linked together into sentences and produce speech, we come down and out into the coarser plane of desires, where vibrations are slower; the part of our being where our likes and dislikes, our love and our hatred, our pleasure and our pain are experienced. By cooperation of the two planes nearest to each other, that of thought and that of feeling, our Form side mentality furnishes us with expressions for our feelings and our desires. By the same co-operation, we can act on the desire plane from above, concentrating upon our likes instead of on our dislikes, on our pleasure instead of on our pain, on our love instead of on our hatred. To add whatever is lacking restores the disturbed harmony.

When there is full cooperation between the planes, as well as upon them, there is harmony and health in the different vehicles used for the expression and action on those planes. On the thought plane that means connected, logical, helpful thinking; on the astral plane, the plane of desire, it means the happy feelings of pleasure and of love. By the cooperation of the planes, the helpful and logical thoughts call forth a feeling of happiness and harmony, and the feelings of pleasure and of love are expressed on the mind plane in thought forms, in words and sentences of happiness and of love, which are then ready to be expressed on the physical plane, whenever the individual chooses.

The sense of touch gathers pleasant and unpleasant sensations from exterior sources; those sensations are carried over the wires of sensitive nerve fibres to the nearest nerve centre or ganglion and from thence by other nerve fibres to the brain. Here commences their mental transformation into thought forms, which, when expressed in words and sentences, are ready for the objective plane. The sense of smell and the sense of taste act in the same way and with the same result. Pleasant smell and taste give rise to pleasant feelings, which are instrumental in the building up of pleasant thought forms, appreciative and laudatory words and sentences, for the expression on the physical plane. Beautiful sounds, harmonious audible vibrations, registered through the auditory nerves, and lovely visions, received through the optics, affect in the same way, and with similar result, the plane of feeling and the plane of thought.

Knowledge, the result of healthy cooperation of thought and feeling, registers the vibrations received through the senses without inimical reaction. A foul smell, an unpleasant taste, a painful touch, a discordant sound, an ugly sight, are registered as momentary and transitory facts, limited in space and in time. We avoid them, we refuse to dwell upon them, we turn to their opposites, to that which is absent in every case, and we concentrate and meditate upon this, thereby supplying, first on the mental plane, that which is lacking, and counteracting that which is unhealthy. Thus harmony and health are restored.

For our vision, on any of the Form planes, from the lower mental to the physical, health is indicated by clear and bright color vibrations, harmoniously blended in an intimate cooperation. For the clairaudient, health is indicated by harmonious chords of music, which are colors for the ear, just as the colors are notes for the eye. To restore health is to strengthen the weakest color vibration by furnishing more of it in any available form.

If the weakest radiation in an aura is red, that indicates on the physical plane insufficient haemoglobin, on the astral a lack of loving kindness, on the mental unkind, hateful thoughts. Such a condition is changed by radiations of red, from pink to rose color, which eliminate the unkind and hateful thoughts, substituting for them thoughts of kindness and of love, at the same time changing the feelings, making them loving and kind, and creating a greater supply of red blood corpuscles for the physical body, giving it the warm vibrations of exuberant creative vitality.

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Edited by IRMA SEARS

EDITORS' NOTE: This column is conducted for the benefit of our readers but neither publishers nor editors assume responsibility for reliability of answers, for incorrect data is often furnished by the sender even when there is every reason to believe it correct. Send one question with full birth-given name, as you sign it now, year, month, day of birth. Numerology does not predict the future. Address "Numerologist" The Occult Digest, 1904 N. Clark St., Chicago, Ill.

CAW-Ill.—What line of work am I best adapted for? Does my name vibrate with my birth?

A—You will best succeed as a salesman. You have imagination, and are visionary. Be sure you are right before trying to convince others. Your name vibrates with your birth.

RES-Mass.—What line of work am I most adapted to?

A—Your given name at birth will tell you this, but you did not send it. You have good business judgment and are musically inclined.

ALL-Ill.—Will my operation be successful?

A—I am not a psychic. Have faith in yourself, and you will be all right.

RM-Toronto.—What work am I best adapted for?

A—You are a man of two extremes. You are probably at present a dreamer and an idler, thinking too much of the future without making any effort to accomplish it. You will have to work hard. Be more exacting, not only in your work, but your personal appearance also. Direct your efforts to carpenter or construction work, and stick to it. Then you will be successful.

JAM-Md.—Shall I stick at my present post, or make a change?

A—You had better stick at your present post for a while, even if a great deal of work is expected of you. Next year you will make a big change for your betterment. Put forth your greatest efforts where you now are, as it will be an asset to you later on.

JCF-Minn.—Many of us are square pegs in round holes until we learn that there is no need for it. We come into life with a definite purpose, we have latent powers within us, and it remains for each individual to find out about himself.

AFT-Wash.,DC.—Will conditions over which I have no control cause me to be unhappy, should I remain here permanently?

A—When you have learned the universal lesson that is in your present situation, the law of your own life will force you to move on. Be patient, tolerant and reasonable, and your unhappiness will disappear. The law of life is change, and just as soon as you make your grade under present conditions, you will find yourself in a new surrounding. During 1925, many of your plans and ideas will not materialize. You will do better if you work silently, working on the principle, instead of trying to bring them out into form. 1926 is a very good year for you.

Successive Embodiment [*Continued from page* 12]

reasoning that it was death that brought him to the possession and position he is so loath to relinquish.

To establish the theory of reincarnation and life after death, many thinkers illustrate their viewpoint by referring to the worm and the butterfly, or the frog and the tadpole. One is only the complement of the other and only in part illustrates the theory of successive embodiments. The worm has arrived at the physical expression by the same slow process of successive embodying as has the human, and its change to the butterfly proves the law of involution and evolution.

Do not misunderstand us by thinking our theory of successive embodiments means a return to earth form in the physical vibration after the death of the physical body.

After death, the life forces that animated, dominated and directed the flesh can and do, at will, enter the vibration, and often the very portal of the life, of one still possessing a physical body, dominating it, or partially dominating it, as it did its own body. This partial domination has led to the theory of reincarnation. Absolute domination is known as obsession or possession. When this domination takes place at birth, as it does sometimes, we will find a very precocious child, if the possessing spirit is intelligent. Such a child will be endowed with unusual powers of discernment. If the possessing spirit is not intelligent, quite the contrary will be true. The child will not be endowed with great intelligence. If the possessing intelligence is undesirable, the child will be vicious, and hard to manage.

Each living thing is in a stage of transition preparing for its transmigration into its succeeding embodiment known as the spirit body, in which it prepares for still another birth-death into the embodiment known as the soul life. Thus it will continue its transitions until it has formed all racial matter into harmonicus association, becoming endowed with the power of illumination, creating within itself what is now known as radiation, or the fruits of its journeying.

In each successive embodiment, the individual has independent volition with power of discernment, enabling him to successfully reassemble his previous bodies. Thus he is enabled to contact with those on other planes, as he does with those on the now known soul plane, spirit plane and physical plane. These visits of those who desire to communicate with, or continue their services on the earth plane, are the source of all the religions of the world, from which in the latter days our modern theories concerning Life here and hereafter have sprung.

The writer, having made these discoveries, does not desire to impede progress by setting up an altar. While perhaps we have journeyed far, we know we have only gathered the most remote fragments of the real garment which clothes Life.

Studying Life through the successive embodiment theory gives the student an advantage over those who view it as a process of reincarnation. The theory of successive embodiment eliminates the handicap of the loss of time and memory through the physical birth and death.

Through the theory of successive embodiments one can readily see how the power of realization can be developed in the physical body, so at no time are we cut off from the past or the future, but rather we find ourselves living the *absolute* and *eternal* NOW, functioning in all forms of life through the development of the master mind chemicals reposing in the psychic brain cells. Through the realization of the process of successive embodiments, one can consciously function in every form of life while still living in the physical body.

The physical, spirit and soul bodies are not myths, but real, tangible bodies which can be used by us before the death-birth, many times unconsciously. To use them consciously gives us dominion over time and space, past, present and future.

Who Are the Magi? [*Continued from page* 22]

came in contact with the astral brotherhood from whom he, no doubt, received direct instruction.

Therefore the true Magician complies with the existing laws of Nature, recognizing that in order to become a true mystic, certain underlying, fundamental principles must be observed. The body must be purified of its lower, selfish, animal nature. The true mystic must work unceasingly for the purification of the body and mind. He must become unselfish, working for the permanent good of humanity rather than for the aggrandizement of self.

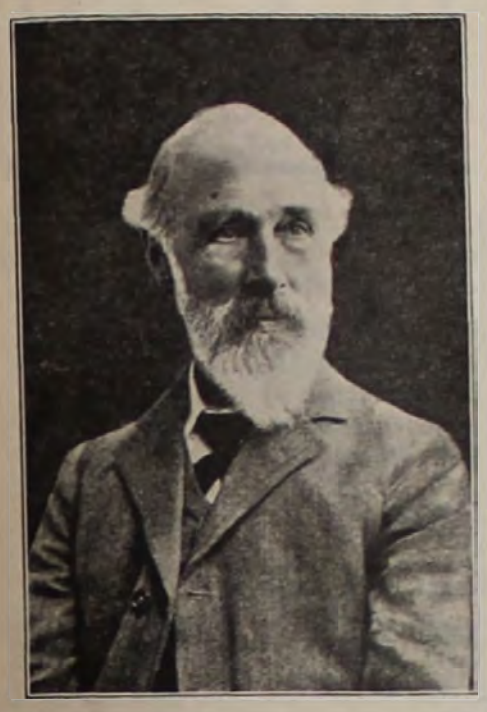
"You need not ask whether or no you are a Mystic. Every soul contains within itself the attributes of the divine. They may be repressed and crucified, to the eternal loss of the Ego, or they may be made to bloom, like the lotus, to a beauty and power able to set the inferior limitations of existence at any length.

"Are you selfish? This is the question you should ask yourself. This is the deep, underlying condition we must combat. Can you lay this selfish instinct aside to work for the permanent good of all in place of the temporary aggrandizement of self? If so, then we welcome you to our Brotherhood. We reach out to you a hand over the infinite spaces, from the dim, forgotten centuries, and recognize you as brother and comrade. Henceforth stand for Humanity. The Master ever presents the sickle when we are ready to reap.

"If these words stir you within, it is the answering cry of the true Ego. The astral self recognizes the vibrations of the eternal. It rests wholly with you if this recognition be heeded or passed by unfruitfully. If you would ACT, consider well our advice: 'Be ye wise as serpents but harmless as doves'. There is much in this command. Only a Mystic is thus described. Attain this through the Ideal Life."

Sir William Barrett (1884-1925)

By Leynord R. Gray



SIR William Barrett was born February 10th, 1844, and at an early age manifested his great interest in science. After the usual preliminary scholastic work, he assisted the famous professor Tyndall. Later he taught as an assistant in several different institutions. In 1873 he was made the head of the department of physics at the Royal College of Science, Dublin. This he held until his retirement in 1910.

His researches and contributions to knowledge have been almost exclusively in the field of pure science, and included such highly specialized works as *The Discovery of and Papers on Sensitive Flames, Researches on Entoptic Vision,* and a number of other important discoveries pertaining to the physical properties of metals.

His paper on *Thought Transference* and his *Monograph on the So-called Divining Rod* have made him an authority on the subjects. His important works on psychical research are, *On the Threshold of a New World of Thought, On Swedenborg, Psychical Research, On the Threshold of the Unseen,* all well known to every one familiar with psychic literature.

His methods were careful, sure and altogether scientific. He believed that truth should be paramount, even though it but bespeaks man's mortality. Barrett, with Richet. Wallace, and Geley, saw only too plainly the inadequacy of the mechanistic theory of life and the universe, and turned to the psychical sciences in the belief that they might contain the key to many of the perplexing unknowns. It was with this idea in mind (that of an organized study of the phenomena which come under the heading of the psychic) that he led to the organization of the Society for Psychical Research, of which he was one of the founders and a one time president. It grew rapidly from a small group of enthusiastic investigators to a society, which, at present, has a membership of the great in science, literature, art, and diplomacy. He was also largely instrumental in organizing what is now the American Society for Psychical Research.

Much of his time and energy was spent in an effort to stimulate an interest in psychical research. For this position he was the center of not a few journalistic squabbles. He was active up until the last few weeks of his life lecturing to members of the S. P. R. at their hall at 31 Travistock Square, London. His work has been vital and important, and one may be sure that in the annals of modern psychical science, his name will be indelible as a pioneer and pathfinder.

Can a Man Sell His Soul? [*Continued from page* 8]

only have a soul, and none other are born to rule?"

When man does not know what part of him he calls his soul, how can man know he has a soul? It may be the hand that killeth, the tongue that spitteth fire, the eyes that pierce like an arrow shot from the bow, or the foot may crush. O man, are these the soul of thee?

Why boast and prate about the things thou canst not see nor hear nor feel? To say the least or most, thou canst not touch one rhythm of thy soul or bend its will to thine.

Man of the dust, rend the veil! Behold thyself, a man, at last, with soul unsold, and all the years of Eternity waiting for thy best service to thine own *great self!*

The Psychology of Love [*Continued from page* 30]

Can you imagine a glass ball as an illustration of the consciousness of the person who has accomplished the realization and expression of love indicated by the number 9? Could any objects thrown at a glass ball adhere to it? Would not resistance applied to one place upon it be evenly distributed over the whole sphere? So it is with the consciousness of the perfect lover. Both constructive and destructive efforts directed toward it are dealt with in the same manner, recognized as phases of expression and development. The difference in motives is not dwelt upon unduly and intensified in this state of mind, but all is met with the same crystal clarity and understood.

This is the explanation of the statements "love fulfills all laws" and of the "perfect love which casteth out fear."

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Are You the PHOSPHORUS TYPE?

(Continued from page 13)

apt to be an extremist. He is actuated by speculative tendencies and interested in speculative and idealistic philosophy. He has a very lively imagination and is a natural born optimist. He has plenty of faith in suggestion, but often has less faith in work, effort, diet and matter. He fills the ranks of the followers of the traveling psychologist, patronizing each new one, for the inspiration he gets, but failing to work out the laws and practices which he is taught. He is fond of idealistic reading, idealistic systems of diet, such as raw food diet, fruit diet, meatless diet (because of killing), and so on.

He has more ambition and optimism than he has strength and power. His blood rushes to his brain and produces over-activity of the higher imaginative intellect and of idealistic emotions. These people are highly keyed-up, particular, fine, exclusive and eager to know the future. They often receive revelations from the unseen forces regarding man and his destiny. Excitable moods are followed by faintness. Joy is excessive; mental attitudes are extreme, varying, sudden and spasmodic. Optimism, speculation, hope and expectation are excessive. They have a natural appreciation and understanding of doctrines, creeds, miracles, psychic phenomena and religious philosophy. They feel that they are qualified to teach and tell others what to do in the world of mind, thought, creeds, idealism, ethics.

They cannot make great efforts nor continue long with laborious pursuits. Their greatest sphere is along the lines of mind, thought, psychic phenomena, metaphysics and suggestive therapeutics. They would rather build a house with their thoughts than with mortar bricks, stone and steel. They often study excessively, neglecting health, nutrition, sleep, exercise, until they are exhausted and sick. They live in a world of fancy.

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2. **IMPORTANCE**—The more vital to your life, as to change or condition, your question is, the better chance it will have of being selected because it offers a more interesting chance to exemplify the verities and truth of astrology.

3. **INTEREST**—The more general your question is—that is, the more nearly it approaches such an experience as others are apt to pass through, the more valuable it will be, because its answer will tend to interest the greater number of people. This will count heavily in favor of its being selected.

4. **PRACTICALITY**—As you know, many questions are of such a nature as to require the casting of pre-natal charts, progressing the Horoscope to the present moment, finding and rectifying the exact moment of birth, etc., all of which involves a mass of mathematical work. Therefore, the question which complies with the first three demands, and at the same time can be truthfully and adequately answered from the Natal Chart, will naturally win especial attention and preference.

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JESUS of Nazareth has always been an outstanding figure of history, whether one views him from the standpoint of the Christian as the Son of God, Only begotten of the Father; from that of the devout Mohammedan, as one of the greatest of God's prophets; or from that of the occultist, that He was one of the most adept metaphysicians of all time, embodying the paradox of the Master and Servant as none other has done, and not forgetting the other paradox, later so excellently emulated by St. Francis of Assisi—the wisdom of foolishness, and the foolishness of wisdom.

Such a character, then, whether viewed as God, demigod, or mere man, is unquestionably one of the figures with which as an eternal personality, the world has to reckon whether as friend or foe. If Jesus is to be reckoned with, he is to be known, for it is always easier to reckon with a known, than with an unknown quantity, granting of course the exceptions of algebraic evasion, which have their counterpart in the propositions of theology and metaphysics.

Naturally, therefore, for several hundred years, men have tried to present the Man Jesus as they have come to know and understand Him, sometimes with the hope that others might be privileged to their own vision of the Man of Galilee; sometimes with the ardent desire that their vision might be forced, even at the point of the sword, upon other of their fellow men; and sometimes with the hope that, knowing Jesus as their own vision pictures him, the myth of his greatness, goodness or power would be forever shattered, and Truth, according to their lights, prevail.

Bruce Barton, well and favorably known as a general writer of meaty editorial matter of sorts, has therefore essayed to show forth what he modestly calls a "discovery of the real Jesus"; a description which certain others who feel a sense of copyright on this aspect of human knowledge would be inclined to row with him about. Not however, with his "discovery". For while others have found the Man Jesus about everything in the known world from an Essene to an Arapaho, and from a carpenter to a juggler, no one, until Mr. Barton's book lately made its appearance from the press of Bobbs-Merrill, over in Indianapolis, has ever pictured the Nazarene as the world's greatest exponent of 100 per cent Kiwanian - Rotarian-meet-me-at-lunch-tomorrow business!

But Bruce goes the whole route, with a condition of *ecstasis* truly remarkable, and pictures the healer of souls and bodies as the "executive", the "outdoor man", the "sociable man"—and treats of his "method", his "advertisements" etc., proving him thereby the "founder of modern business", and dimly perceiving him through *that* channel, ultimately, as "the Master". And with a theological subtlety of interpretation quite beyond this reviewer, he caps the whole, with a delicious "discovery"—the *touche dernier* of the opus—a title page quotation of the phrase "Wist ye not that I must be about My Father's *business?*", with the italics as we have reproduced them!

There is much good philosophy in Barton's book. Whether it is Jesus' or Barton's is for the reader to decide. The writing is excellent—Barton's expressions always are—and the book is not too long to read in an evening. It should be in the offices of all those dealers in real estate who conduct their business with the Holy Bible well displayed on the tops of their desks, and others who are Business men first—and Followers of The Master as the exigencies of trade permit.

Contrasting, not unpleasantly with Mr. Barton's essays upon the Go-Getter of Galilee, is the very valuable "The Trial of Jesus Christ", by Andrew C. Bisek, professor of History and Development of Law at the Chicago Law School, published by The Progressive press, Chicago. The book does not purport to "have a message". Therefore, following the law of the paradox, it is a distinct and valuable message in itself. It does more to clear away the debris of partisan perception of the character of Jesus than a hundred books which have as their main *raison d' etre*, the "clearing up of the mystery".

Professor Bisek deals merely with the Roman and Jewish jurisprudence governing the trial of Jesus, and everything between the covers of his interesting book bears directly upon one of these two aspects of Jesus' life. It is replete with information upon both the Roman and Jewish viewpoint of Jesus not to be found in any other work about the founder of the Christian religion—or if you like the phrase better—the personality upon which the Christian religion has been reared.

It is highly recommended for its clearness, interest, and absolute freedom from any bias or prejudice whatever.

Just as books about Jesus are forever being published, and will, perhaps continue for that same interesting period of time to be published, so also as Time goes on will there be the perennial republication of new and ever newer editions of the Flowers of St. Francis, the gentle saint whose life was so marvelous a Mirror of that Life upon which he attempted to pattern it. The character of St. Francis is not, of course, as widely known as that of Jesus: the hierarchy of the Church to which he gave his honest and complete allegiance, has seen to that. For Francis, admittedly a great saint, is not as popular in the Roman church as other saints whose insistence upon the gospel purity was less vigorous than their insistence upon the advance of the banners of the popes. Nevertheless, nearly every passing year sees new editions of

[*Continued on page* 38]

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BOOK REVIEWS

the "little flowers"—the gentle narrative left by the First Franciscans of the early struggles of their Order (now Orders!) and increasingly beautiful they become with color prints, drawings, and illustrations from his loved Umbrian valley.

Truly lovely is the edition just from the press of Frederick A. Stokes and Company, translated (afresh) from the Italian by T. W. Arnold, with a note by Dr. Guido Biagi. Lovers of Francis will find the books a morsel to their liking, and all others are sure to find it a wonderful introduction to the sweet simplicity of the First Franciscans.

Occult fiction of sorts we have ever with us, and in this field there are to be noted, of the truly better "sorts", Bindon Parva, a "spooky" and mystical tale of the inhabitants of the greyed old church of the title name, whose ghostly forms retell their adventures to the "sensitive" parson now officiating as priest of the parish. Nervous persons should not read Bindon Parva before retiring, if they have just eaten a Welsh Rarebit—unless of course they happen to be occultists, who are, naturally, never more at home than when *vis-a-vis* with dwellers from "the other realms". George A. Birmingham has done a wonderful story, and Bobbs-Merrill have done a good job of printing in this book. You'll like it.

In the same category, though not, perhaps, of the literary excellence of Bindon Parva is R. T. M. Scott's "The Black Magician". Of the Sax Rohmer school of "occult" literature, but a hybrid, with a little of Doyle, a little of Rohmer, a little of others yet, withal, a good deal of R. T. M. Scott, the book is entertaining and much better than the average "mystery" story. Dutton published it, which renders the latter statement practically superfluous.

In "Haunted Houses", C. G. Harper has covered the field conveyed by the title with a masterful restraint, and tells and retells the yarns of the "ghosts", with neither the scoffing attitude which ill becomes those who do not know whereof they speak, nor the super-hectic earnestness which sometimes mars the effectiveness of utterance by those who do, perhaps, know what they are talking about, but not how to talk about it.

Practically every farmhouse, manor, castle, and building in all of Britain that ever had a "ghost" which caused the natives alarm and the owners difficulty is listed in this amazing collection of data. There are copious illustrations, and many entertaining side-excursions into the philosophy of "hants"—and for those to whom a "shadder" is a "shadder" the book had best be read in the post breakfast period of the day! It is an encyclopedia of facts for those whose attitude is more serious in the matter of disembodied entities, human or otherwise. Lippincott, of Philadelphia, is the publisher.

In the more scientific field—perhaps not more scientific, but at least more demonstrably scientific—is Dr. J. A. Hadfield's "Psychology and Morals", an analysis of character, edited from the Dale lectures, delivered by Dr. Hadfield at Mansfield College, Oxford, in 1920. Thoroughly orthodox in approach, the book is daringly adventuresome in the truly progressive advance from the academic standards of earlier psychological textbooks, and provides the student of the modern tendencies with a sane, practical and satisfying compromise with the mazes of contradictory theory. Dealing with conflict and repression, the book is illuminating, helpful, and vital to the student of the genuinely occult. Robert McBride & Company, New York, have just issued the first American edition.

And now, no longer need father's wish for a boy be denied—if only mother is willing that the offspring of their presumably happy union should be a boy. Fate no longer wields the mystery of sex determination. Parenthood, like everything else is robbed as completely of its mysteries as a fraudulent medium's trick cabinet haled into court as "evidence". "Sex at Choice" by Mrs. Monteith Erskine comes from the press of G. P. Putnam's with the message for all who would govern the sex of their offspring. The message is "how to predetermine the sex of the child to be"—or how to be sure that the wanted daughter will be a daughter—or the desired son and heir precisely that. The book is as full of statistics as an ephemeris, and is in spite of that intensely interesting. Usually when someone propounds as startling a theory as that promulgated in this volume, it bores one to tears to have to listen to or read the explanation. Not so with Mrs. Erskine's book. You may not believe it when you've finished it—but you'll not regret having read it.

From humans to their Simian friends is not as far a cry as might be supposed, especially after one has read Robert M. Yerkes' fascinating account of apes, baboons, chimpanzees and others of their ilk in "Almost Human", published by The Century Company. Mr. Yerkes is professor of psychology in the institute of psychology at Yale University, and the book is therefore not without a proper background of authority. One wonders whether the author proposes to continue his studies into the lower forms of Simian life such as lounge lizards, tea hoppers and fundamentalists, not to mention that rarer (in these days) species, the parlor intellectual and the psuedo occultist! These types would make a marvelous volume treated in similar vein and under the same general title! The book is profusely—one is tempted to say "well"—illustrated.

And, as from apes to humans is not such a far cry, neither is it from the psychology of animals—if that's what animals have—to that of humans. Burt B. Ellsworth, of the Y. M. C. A. college, has put forth an interesting work on Practical Psychology which proves upon examination to be just that. Interesting, valuable, and helpful. He has failed to make clear the psychology which permitted his associates to exploit the soldiers overseas but for all that, he may be pardoned the oversight. He writes under but not for the Y. M. C. A. That is, in this volume. It is a good, clear, semi-technical picture of the workings of the mind and is worth the time of any busy person whose interest is that of the layman and not of the specialist. George Sully & Company of New York have done a creditable job of publishing in their construction of the volume.

With the careful editing which a Union Theological training would naturally impose, Charles Prospero Fagnani has written The Beginnings of History According to The Jews, constructed from the material comprising the first eleven chapters of Genesis, which Albert and Charles Boni, New York, have published

[*Continued on page* 40]

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BOOK REVIEWS [Continued from page 38]

in a handly little volume which just fits the pocket. Inasmuch as this interesting subject matter is a field with which the non-Jew is not too familiar, and with which at least the occidental ought to be thoroughly conversant if he is to understand the glimmerings of his own faiths, the book is of real service, and is so written that it is far from dry, is complete, academic and yet very readable. It is also inexpensive.

And, jumping from the remotest conceivable past to the furthest conceivable future, Dodd Mead & Company have just issued The Coming Light, a spiritistic and spiritual transcription purporting to be the revelations of a disembodied spirit. It is beautifully printed and presented, and the subject matter itself though not always as clear as might be, is nevertheless genuinely inspirational and helpful. The book, which is by Mary Bruce Wallace, is a sequel to The Thinning of The Veil, and is optimism personified with relation to the impending acceptance by the world at large of the doctrines which it embodies. It is a record of psychic experiences which have all the stamp of genuineness and certainly of deep and abiding sincerity. The first part of the book is a series of messages from The Teacher; the second is a series of spirit communications received from "A. B.", and the Third is a revelation in Twelve Visions. It is well worth serious perusal.

DAEDALUS, or Science and the Future, by J. B. Haldane, New York: Dutton. $1.00.

In this book a scientist tells most charmingly and entertainingly what he considers to be the result of science in coming years, when to what we already know, many facts have been added, of which we now can only dream, and when future discoveries have given humanity greater insight into the mysteries of Nature. The author mentions many of those who have tried to prophesy about the future, among them, of course, especially one H. G. Wells, some of whose predictions (those concerning aeroplanes and radio-telegraphy) have already been fulfilled. He speaks of the father of the *Theory of Relativity, Albert Einstein*, as "the greatest Jew since Jesus," indicating the tremendous effect of his mathematico-physical discoveries, which have been gradually verified. This book is more interesting than even the best written novel.—*J. B.*

ICARUS, or the Future of Science, by Bertrand Russell, E. R. S. New York: Dutton. $1.00.

Icarus of the classical myth tried the most daring venture he knew of, and perished in the attempt. Mr. Haldane told us in his *Daedalus* what we can expect of constructive science in the future. Mr. Russell, on the other hand, traces the sinister influence of science on the world, and shows the danger which may arise from its exploitation. He seems to take for granted that competition will destroy cooperation and that selfishness will grow to fatal dimensions, corrupting the world through the power of the press and through the influence of propaganda, official and otherwise. He foresees the unification of the world under a nation or group of nations, probably despotic and militaristic. Painting the devil on the wall and shooting at him is rather easy. We hope that it will be much more difficult to establish such a new reign of terror—in fact that it never may be established.—*J. B.*

WHO'S WHO IN THE BIBLE. By Rev. E. Fletcher Allen, M. A. New York: Putnam's.

The Rev. E. Fletcher Allen, M. A., has done a serviceable thing in his compilation of *"Who's Who in the Bible."* With apparent sympathy for the adaptation of modern method to his work, the Who's Who is a valuable collection of brief biographies of Bible personalities and covers practically as wide a field as the average lay or clerical worker needs to have at his command. In fact, the book is a distinct aid to an understanding of the economic, political and religious significance of much of the Old and New Testaments. The names are arranged alphabetically, and are so selected that useless duplication is avoided. The style of the biographies is sufficiently "popular" to hold interest and yet dignified enough to be inoffensive to the most "orthodox." It is a distinct contribution to the literature of "biblical cross reference."—*K. M. E.*

COMMUNISM AND CHRISTIANISM, by Bishop William Montgomery Brown, D. D. Galion: Bradford-Brown, Inc.. Paper, 25 cents.

"Banish Gods from the Skies and Capitalists from the Earth"—reads the cover of this radical book, now in its 8th edition. Bishop Brown gained much public notice through his trial for heresy by the House of Bishops of the Protestant Episcopal Church. The Bishops let him go but decided that he was crazy. His book endeavors to get the reader to see religion from an extreme Darwinian view, and politics from the Marxian viewpoint.

Bishop Brown hopes to make the world "safe for Industrial Communism," but fails to recognize that if dissatisfaction, in the masses, increases more rapidly than does the intelligence and capacity for readjustment to a new social order, then nothing but chaos can follow. The book tends to increase the antagonism of the laborer toward capitalism, without supplying the brains with which to compete successfully, nor the intelligence to supply self mastery to those who are being exploited by Capital. Even if Communism were ideal in theory, the book fails to supply the bridge between that ideality and the present lack of fitness for self government by the masses. Making use of science and philosophy in his arguments, the Bishop lacks a healthy knowledge of human psychology and behavior in its relation to social evolution. It may be a good book for mature minds, for highly intelligent free-thinkers, but it seems folly to place it in the hands of any who are ill-fitted to compete mentally with the Capitalistic system. Primitive passions are too near the surface yet to permit a coldly analytical review of the Marxian theory by the average individual. —*C. W. C.*

BANISH "THAT TIRED FEELING" IN 3 MINUTES. By Rumsey Trezise Washington: Playhouse Shops. 25c.

An interesting little brochure has come to hand entitled *Banish That Tired Feeling in 3 Minutes*, and this reviewer is going to try the exercises recommended. Simple as they appear to be, they have every appearance of being psychologically sound. The booklet only costs a quarter, but if it can banish fatigue in three minutes it would be cheap at many times the price. Like other valuable printed *vade mecums* the booklet fits the pocket—or the purse! —*K. M. E.*

WIRELESS POSSIBILITIES, by A. M. Low, New York: Dutton. $1.00.

Of all the wonders of today, wireless telegraphy is in the foremost line, and any book written on this marvelous subject can be sure of having numerous readers, particularly if written by one who really knows what he has undertaken to describe. This book is written by an authority who claims that wireless is still in its infancy and that it promises to change entirely the surface of life as we know it today. The author gives a short sketch of the progress of wireless up to the present day and reveals some of the wonders which he believes that the wireless has in store for us, such as the talking motion-picture, seeing by wireless, the detection of crime by wireless, and finally the terrible possibilities of the *wireless in warfare*. But we hope that those latter possibilities will never become actual realities. The very frightfulness of such a theory should act as a deterrent and a preventive.—*J. B.*

HEALTH, NATURE'S PRECIOUS GIFT, by J. D. Levine, Chicago. The author. 50c.

Attacking orthodox medicine, the author makes a plea for Iriology and natural methods of achieving and preserving health. Dr. Levine's system of dietetics has a recognized following and this booklet deals with a few of the facts concerning his system. The reader is stimulated to a desire to want to know more about Iriology and Dietetics.—*C. W. C.*

A BONE DRY WORLD, by Frederick William Bull, Bridgeport; Co-Operative Pub. Co. Paper, 25c.

One of a series of pamphlets. The author challenged William J. Bryan and his followers to enter a contest similar to the one undertaken by Elijah, of the Hebrew prophets, in which 850 Bryanites are asked to compete with Mr. Bull in praying for a miraculous fire to fall from heaven as a demonstration, under scientific conditions. The "Christian-Prohibitionists" are taken to task for their inconsistencies, their methods of legislation, and various popular absurdities.—*C. W. C.*

THUS FAR. By J. C. Snaith. New York: Appleton. $2.00.

The old warning "Thus Far shalt thou go and no farther" is directed toward the modern scientist in this weird novel. It should be seized by every fundamentalist with all his other fiction as an argument against scientific progress.

Thus Far will interest every reader who enjoys the like of *Poe's Murders in Rue Morgue*. The plot of this novel fascinates the reader by its strange mystery. A serum is extracted from a rare ape, "the missing link," found in the jungles of Africa. Delaforce, a scientist inoculates the "human" with this master-serum producing a "superman"—a fearful instrument of destruction which gets beyond his control. The Frankenstein creature begins a career of murder that fills

[Continued on page 42]



By Percy James

TIME was, on the high seas, when menacing pirate ships flying the Jolly Roger hove in sight. Strange skies and the seven seas knew these rogues. Lurking near lanes of commerce, they swooped down on other ships and plundered the cargo. From the four corners of the world came the motley crew—Sweepings of Hell—with one bond between them: GREED for GOLD.

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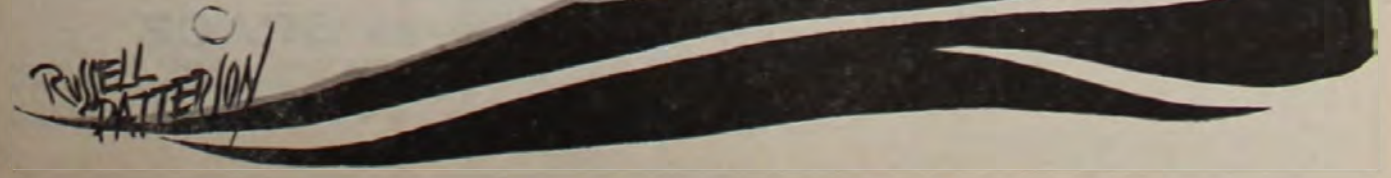
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BOOK REVIEWS (Continued from page 40)

the book with gore. The scientist is found dead. His friend and a young lady, who know the facts, form a triangular romance that provides the heart interest.

The author covers 300 pages telling a story which might have been interestingly told in two-thirds the space, while the suspense is overdone and the conclusion an anti-climax. However, those interested in hair-raising stories of mystery may revel in its speculations.—*C. W. C.*

TI-ME-KUN-DAN. A Mystery Play. Wisdom of East Series. Translated by Millicent H. Morrison. New York: Dutton. $1.50.

For those who are fond of the purely literary expression in the field of *orientalia*, E. P. Dutton & Company have published a serviceable translation by Millicent H. Morrison, of the ancient Buddhist mystery drama *Ti-Me-Kun-Dun*. This is one of the most beautiful as well as the most interesting of the manifestations of oriental literature or drama, and is the story, so common in various garbs in the literature of the East, of an extremely benevolent Prince. Throbbing with the richness of the passions of the Asiatic, mellowed by the depth and calm of the philosopical sublimation of Buddhistic interpretation, and done into impeccable English by the translator, the volume, which fits the pocket, will delight those who are fond of the expression of abstract beauty in concrete poetical form.—*K. M. E.*

IMPRISONMENT: An Essay on the Punishment of Criminals. By Bernard Shaw. New York: Brentano.

This essay, a re-publication of the preface to a report, "English Prisons of Today," did not appear in that volume but was published in the Webb's "History of English Local Government."

People who would shudder to crush a fly, will read of a burglar being sentenced to ten years penal servitude, without turning a hair, and Shaw points out *the reason why* such a condition exists.

He says one way to keep people out of prisons is to make the slums more desirable than the prisons. He points out that the present prison system is of accidental growth and because all of us suffer constant imprisonment in our homes, offices, schools and workshops, we see no torture in the penal system inflicted upon criminals.

According to the Prison Commissioners, the results aimed at by imprisonment are (1) retributory, (2) deterrent, (3) reformative. The first aim is a failure because criminals are not reformed by injury. The second aim is a delusion because the criminal is not afraid of the present system. As to the third aim, Shaw points out that the criminal is mentally or physically diseased, or both, and that sometimes he is incurably so. The latter should be isolated for life or humanely killed, according to the Shavian theory. The author suggests psychoanalysis, endocrine science and diet as some of the intelligent efforts toward reform. Prisons must become hospitals for these pathological cases where re-education and re-habilitation will solve the problem. This book is recommended to every student of this much neglected subject.—*C. W. C.*

THE HISTORICAL DEVELOPMENT OF CHRISTIANITY. By Oscar L. Joseph, Litt. D., New York: Scribner's. $1.50.

In line with the popular condensations of broad subjects which are being issued in so many fields at present, Oscar L. Joseph's *The Historical Development of Christianity*, in the Life and Religion series of the house of Scribner, provides an adequate handbook for those whose interpretations of the meaning of Scriptural history does not go beyond the limitations imposed by 100% White Protestant Christianity. It is ably edited by those standards, and presents a clear picture of the viewpoint of that standard regarding the early development, expansion and reform of the Christian Church and religion. Frank K. Sanders and Henry A. Sherman are the editors.—*K. M. E.*

Statement of the ownership, management, circulation, required by the Act of Congress of August 24, 1912. Of The Occult Digest, a Magazine for Everybody, published monthly at Chicago, Illinois, for October 1, 1925. State of Illinois, County of Cook, ss. Before me, a notary public in and for the State and county aforesaid, personally appeared Ross K. New, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of The Occult Digest, a Magazine for Everybody, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit: 1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The Occult Digest Company, 1904 North Clark St., Chicago; Editor, Effa E. Danelson, 1904 North Clark St., Chicago; Managing Editor, Ross K. New, 1904 North Clark St., Chicago; Business Managers, none. 2. That the owners are: Effa E. Danelson, 1904 North Clark St., Chicago, Ill.; Ross K. New, 1904 North Clark St., Chicago, Ill. 3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None. 4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him. 5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is.....(This information is required from daily publications only.)

Ross K. New, Managing Editor. Sworn to and subscribed before me this 16th day of October, 1925. Walter G. Henry, Notary Public. (My commission expires January 6, 1927.)
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